

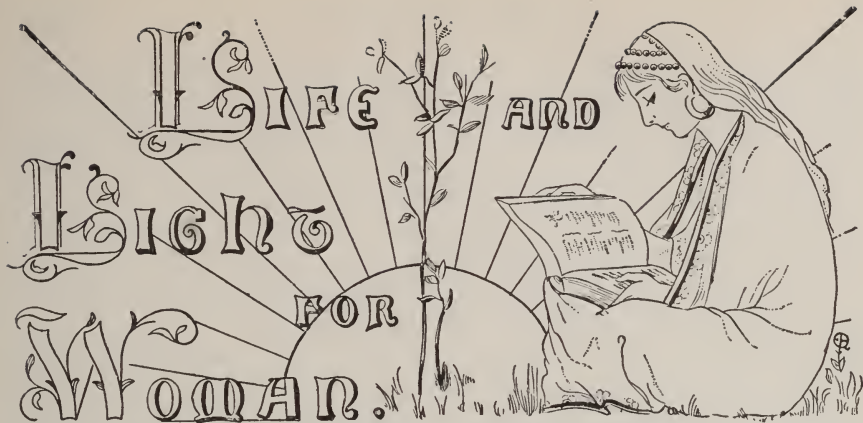
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Expect Great Things from God. Attempt Great Things for God.

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WE are impelled to call attention to our treasury. The first three months of the present financial year closed January 18th. Contributions received in this time amount to \$24,326.71. Multiply this by four, and we shall have a sum inadequate for the work which we have in hand. Let each do her best, and get some other one to do her best, and the demand will be met.

IT is with great regret that we announce the resignation of the Assistant Treasurer of the Woman's Board of Missions, Miss Harriet W. May, who for more than ten years has filled this office with faithfulness, ability, and enthusiasm. Her cheery presence will be greatly missed in the Board rooms and in our public meetings, but when impaired health made a change of climate necessary, it seemed one of our Father's good providences which opened the way for a pleasant journey and sojourn abroad. She sailed from New York, January 15th, and after a few weeks in Algiers will probably spend some months in Southern Italy and Switzerland.

DURING the larger part of December and the early days of January, Miss Child and her sister, with Mrs. E. S. Hume as a guide, visited some of the cities of Northern India, famous in song and history. In this tour they hoped to see the mission work of some other Boards, but were somewhat disappointed, as most of the schools were closed for the Christmas vacation. But they were able to talk the work over with the missionaries as they met them. Miss Child says: "It is very refreshing to see what a large work other Boards are doing; to know that the Christianization of India does not

depend on our Board alone, or even largely upon it. . . . The missionaries of other Boards have been very kind and cordial to us." In this way they went to Allahabad, Calcutta, up among the Himalayas at Darjuling, to Benares—"the strangest, most wonderful, most dreadful city of all;" to Lucknow and Cawnpore, full of memories and memorials of the Sepoy rebellion,—“melancholy enough, but pure, and sweet, and healthful after Benares;" to Agra, with its beautiful Taj Mahal; and to Delhi, where they had two delightful days. By the middle of January, Miss Child expected to be in Madura. An account of her visit to Benares will be found on another page.

THE return of the Deputation sent to Japan by the American Board has been awaited with intense interest, and their full report, which can be found in the *Independent* of January 30th, and in pamphlet form at the Rooms of the Board, contains most valuable information concerning the condition of all our missionary work in Japan, and the plan upon which it is hoped to carry it on in future. It will be observed that woman's work is most promising and hopeful. Do not fail to read this report.

WE have anticipated interesting letters from Mrs. Joseph Cook, from various countries, in a round-the-world missionary tour; but after visiting many stations in Japan her plans have been sadly interrupted, for Mr. Cook had scarcely joined her there, when his continued serious illness made an immediate return to the home-land a necessary decision.

MISS HELEN J. MELVILLE, of Chisamba, West Africa, has had the great pleasure of welcoming her sister, Miss Margaret Melville, as her associate. She says: "I went to Bailundu to meet my sister; we spent a week with the friends there, and had a very enjoyable time. Maggie and I are now comfortably settled. All her goods are up from the coast, and we are ever so happy together. She is helping Mrs. Currie in the senior schools. We hope to have our new schoolhouse finished about New Year's."

LETTERS continue to come from our missionaries in the various stations in Asia Minor,—tales of cruelty and suffering almost too horrible to be believed here at the end of the nineteenth century. Our friends at Smyrna, Cesarea, Marsovan, Aintab, Marash, Mardin, Harpoot, Bitlis, and Van need our constant sympathy and prayers in addition to all the tangible aid which can be supplied.

WE hear of a village congregation in Manjuluk, one of the outstations of Sivas, where in harvest time, for lack of a harvest to gather on account of the drought, the farmers loaded their empty carts with the thistles of the

fields, to be used as food for their cattle. A few Protestant farmers among them clothed in rags, by giving full tithes of everything they gathered, paid seven Turkish liras (\$30.80) to continue the salary of their preacher another year.

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## INDIA.

### BRITISH RULE IN INDIA.

BY REV. EDWARD S. HUME.

THE English have been in India two hundred and thirty-three years. They came as merchants; they have remained as rulers. To-day their influence and authority are questioned nowhere, from the snowy Himalayas in the north to Cape Comorin in the south. Never before has this great peninsula been governed by one paramount power, or enjoyed such continuous and universal peace. The ease with which Great Britain administers the affairs of this country may be gathered from the fact that they receive but scant attention in the Imperial Parliament. One session in each Parliament is generally the maximum amount of time allotted to India, and this single session is thinly attended, and is usually voted "a bore." Were there any immediate danger of England's losing its hold on this important dependency, things would soon be changed. She would rise as one man to save "The fairest jewel in Queen Victoria's crown."

Americans generally believe, and not without some reason, that Great Britain has simply absorbed India from selfish motives, and without any right or justice, and that its administration is not entirely adapted to the wants of these Orientals. It must be admitted, however, that the British rule has brought great blessing to this country. There is no land on the face of the earth governed by a finer company of administrators. The highest officials, especially, have been, with few exceptions, men of marked ability and character.

Among the chief advantages which British rule has brought to India, four may be specified here:—

*First.*—It has given this country a strong and stable government. The great mass of the people are satisfied and contented because there is peace, and their lives and property are safe. If there is any injustice anywhere the government is both able and willing to right it, and to redress all wrongdoing.

*Second.*—The interests of the people are considered and cared for. Lord Elphinstone, the greatest man who has served as Governor of the Bombay Presidency, and one who took a deep interest in advancing education and

every other interest of the natives, was once very busy in his tent, when some one coming in asked him what he was doing. He replied, "Preparing India to drive away the English." A notable example has recently been given which proves the high purpose of England to manage Indian affairs in the interests of that dependent country, even if she herself has to suffer thereby. In the face of persistent and weighty demands that the Govern-



MRS. CHARLOTTE E. HUME, BOMBAY.

ment should not discriminate in favor of Indian manufactures, a duty has been laid upon cotton, as upon other manufactured goods imported into India, thus giving Bombay manufacturers an advantage over their competitors of Manchester. As the result, Bombay mills are doing a large and prosperous business, and are fast displacing many articles formerly imported from Europe.



*Third.*—Great Britain has given India the priceless boon of education, and that in the face of great difficulties. Chief among these difficulties may be mentioned the general indifference of the people, which as regards female education among the Hindus amounts to positive opposition. The Hindus, as a whole, do not wish their women educated. The Senior Educational Inspector of this Presidency, a man who has taken a deep interest in all educational matters, and who is well fitted to know what progress, if any, is being made, recently said to me: “As the result of my experience for thirty-three years in educational matters in the Bombay Presidency, I am prepared to say that the advance made in female education during these years may be summed up in this simple statement: the Hindus generally have come to believe that no great harm can come from little girls attending school.” In the cities and towns there are schools for girls, and some are being educated; but when their number is compared with the multitudes who are still wholly untouched by these influences, it seems as if the Government had as yet hardly made a beginning, and had left before it a superhuman task. The Government, however, is not to blame for the ignorance of the people. It is using laudable efforts to bring the benefits of education to the masses; and so far as any satisfactory results have been reached, to the English Government and to the missionaries must be awarded all the praise.

*Fourth.*—The English are teaching these Asiatics what honesty is. Honesty is a rare article in Asia. Deception and bribery are almost universal. People in America are horrified at the disclosures of fraud and dishonesty on a large scale, which are now and then made public. Here, however, among the nations of India, the same things are constantly going on everywhere. The only difference is that here they excite few comments. They are expected, and taken for granted. Nothing can be accomplished without the use of money or influence. In many places honesty will not be tolerated. A man who is inclined to do right, is soon given to understand that he must either fall in with the prevailing ways or leave. He is laughed at and pitied, and if such pressure is not sufficient, other devices are available from which few are able to escape. Only in the immediate presence of the European superior is there anything like straight dealing. In the courts, seldom can justice be expected except at the hands of an English judge. Natives as well as Europeans are agreed on this. Unfortunately the universal habits and influence of the country are said to be more and more affecting the Europeans, who find the practice of bribery made very easy and profitable for them. In case this state of things should become common, it would be a sad day both for India and for England. No single quality of the Anglo-Saxon has done so much for him, and enabled him to retain such an easy superiority over the people of India, as honesty.



KALBADEVI ROAD.

There is a difference of opinion as to whether the English Government has or has not been helpful to the progress of mission work in India. Notwithstanding the opposition experienced by the first missionaries and individual instances of unchristian conduct, notwithstanding the extreme neutral attitude assumed in all matters affecting the religious feelings of the natives, we have reason to thank God that the affairs of this vast country are in the hands of a Christian Government, and are administered, in general, on Christian principles. In the native States, mission work, especially at the outset, is beset with great difficulty, but it is not a little modified by the authority of the central power, which never allows any serious open hindrance to the simpler forms of mission work. Educational work has received generous and sympathetic assistance, especially from those highest in office. Our Mission House in Bombay stands on land which was granted to us free of all taxes and encumbrances for far less than its market value. The purchase of Bowker Hall was made possible by a generous grant from Government supplementing what was raised by the Woman's Board at Boston. Not only so; before the transaction was closed, and at a time when the owner was on the point of selling the property to others, we were saved from the impending disappointment by a telegram from the Director of Public Instruction, but dictated by Lord Reay himself, authorizing us to "close the bargain."

This same Lord Reay, during the visit of the late Duke of Clarence to Bombay, invited all the missionaries in the city to Government House to meet the Duke. In his address on that occasion the governor, pointing to the missionaries, spoke of them as his "right hand" in administering the affairs of this great Presidency. Lord Reay was a rare Christian man; but so, on the other hand, have the opponents of Christian work, like Sir Lepel Griffin, been rare.

In general, here in India, as all over the world, missionaries have been befriended and helped by the British Government. We may all pray that this Government may become more Christian, but not that it should be supplanted in India by any other government that exists.

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## TWENTY-FOUR HOURS IN BENARES.

BY MISS ABBIE B. CHILD.

BENARES, the most sacred city of the Hindus!

We were there only twenty-four hours, and we were overwhelmed with the heathenism that we saw in that short time. The first afternoon we went to the two most celebrated temples. Our guide led us up and down the worst little alleys, just swarming with pilgrims who had come from far and near to

gain merit by visiting these temples. One was the monkey temple, of which we have all heard so much, but we saw only three monkeys instead of hundreds. We were told that they had gone off to the woods—a very sensible proceeding, in my opinion. I should certainly wish to do the same if I were in their places.

If monkeys were scarce, sacred cows and bullocks were not. They were inside the temples and outside on the narrow streets, so that we could hardly pass them, walking up and down at their own sweet will, monarchs of all they surveyed. They were much pleasanter to look at, however, than the pilgrims,—human beings in such filth and wretchedness as must be seen to be believed. They were so persistent in their begging that they fairly frightened us. One man followed our carriage a long way fanning us. Mrs. Hume says they have been known to take fans from diseased persons, ill with smallpox or some contagious disease, and if people do not give them money, try to fan disease into their faces! Such sickening sights, and sounds, and smells on every side cannot possibly be described. One redeeming feature was the presence of flowers everywhere; brilliant marigolds, which are very favorite flowers in India, pure white jessamine, very fragrant, and all kinds of chrysanthemums. One man put a long garland of marigolds over my head, expecting money for it, I suppose. We did not dare give a pice anywhere, for fear of attracting more of a crowd than we did.

The next morning we started out early to see the bathing in the Ganges. We got into one of the disreputable old boats that are used for the purpose, and were rowed up the river quite near the banks. This was not as repulsive as the visit to the temples, but in one way was more painful, in seeing how deluded people with immortal souls can be. Since before daylight men and women had been coming by the hundred in what to them was the bitter cold,—it seemed very sharp to us at eight o'clock,—going down into the water, standing in it while they went through all manner of ceremonies, while the priests sat by comfortably under umbrellas to approve, and to streak the people with white paint, the sign of loyalty to the gods. People from the Marathi country were in one place, from Bengal in another, from Madras and Southern India in another, and so on.

As we rowed along, three dead bodies were brought down to the sacred river. One, a man wrapped in white, was laid in the shallow water by the bank till the wood for the burning could be prepared. Another was a young woman dressed in red; we saw the relatives filling her mouth with the holy water, and her father arraying himself in a clean white cloth, to be ready to set fire to the little pile of wood on which she was placed. The third was the body of a devotee—who was honored by being sunk in

blessed Mother Gunga herself. Children under three years old, devotees, and cows are allowed this privilege. The devotee was placed in a boat, taken out to the middle of the river, two jars of water fastened to him, and thrown overboard. We also saw a cow being put into a boat for the same ceremony. When we remember that what we saw that morning and the afternoon before was the highest form religion can take for millions in India, it was dreadful to think of. It was some comfort to see a number of temples undermined by the river, cracked open, falling on their sides and disappearing in the water. It seemed a symbol of a power stronger than heathenism, that would some day destroy it entirely.

There was only one oasis in the desert of the city as we saw it. We went to see a holy man after we left the temples. He lives all alone in a house in a beautiful garden. He has conquered all human desires and passions, and does nothing but meditate and teach some disciples that come to him. He lives on what people choose to give him; it is a work of merit to give him food and supplies. He wears no clothes, although he put on a slight covering in deference to American ladies. He has one of the finest faces I ever saw, just beaming with sweetness and happiness. We felt that he must be a good, pure man. Mrs. Hume told him she hoped she should meet him in heaven, and I believe she will. The great thing that I have against him is that he allows people to worship him as a saint. Little clay figures of him are sold in the bazaars, and I presume he will be considered a god — one of the three hundred and thirty-three million — when he dies.

We were very thankful to get away from Benares after twenty-four hours, we were so oppressed and overwhelmed with it all. One trouble was that we did not get in touch with any missionary work there. Later we met in Cawnpore a Miss Hewitt (English), whose father was a missionary in Benares, and she just glories in the place; thinks it one of the grandest old cities that ever existed; says there are some fine girls' schools there, one of them right on the banks of the Ganges, in the midst of the temples and bathing ghats,— so I suppose there is hope even for Benares.

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## TURKEY.

### LETTER FROM DR. GRACE N. KIMBALL, VAN.

AH, my dear friend, what shall I say of the condition of things here! I am heartsick with it all. As I write, and not only now but all the day and every day, from morning to night, the clamor of wretched men, women, and children comes up from below in the street as they crowd upon us for help.



They come by the scores and hundreds, the most wretched, forlorn-looking people you ever saw,—you never saw!

Their story is simply that after a hard fight with every disadvantage of Turkish oppression, they had managed to make more or less adequate provision for living in their miserable villages through the winter, when they were descended upon by armed bands of Koords, robbed of everything, many killed, and the rest driven forth after being stripped even of the clothing on their backs, to wander in snow, and mud, and cold, hungry and naked, often entirely barefooted, to find refuge and safety in the city. Many traveled for four, five, and six days in this way. I have no idea of how many little babies I have seen, their hands and feet frost-bitten, not to speak of the feet of the grown people. Many come in with terrible wounds from rifle, or sword, or club, and for all there is no hope, and no adequate help. During the past ten days we have registered people from over sixty pillaged villages, and daily the number grows. Moreover there are large districts terribly ravaged, whose inhabitants, through fear of the Koords or by reason of the deep snow, cannot get here.

Meanwhile it has been five weeks that the entire business of the city has been stopped, through fear of massacre; hence a large part of the city people are on the verge of starvation, and utterly desperate. People in civilized countries have no conception of the utter poverty and misery of these people.

It is nonsense to talk about the Armenians being in revolt against the Turkish government: as well talk of the sheep being in revolt against the wolves. A more submissive, obedient, subject people never existed. What they have suffered and are suffering will never be known,—their desolate homes, their murdered fathers, and brothers, and priests, their dishonored women, their children dead and thrown away in their flight, priests cut up in pieces and burned. One faithful old man, abbot of a monastery, was killed with horrible tortures, skinned, and his skin stuffed with straw and placed standing at the door of his monastery. Young women have been stripped naked, outraged, and then turned loose on the mountain side in the cold and snow. A man to-day told us of his flight from his village, where he was robbed of sixteen oxen, six cows, thirty sheep, all his winter wheat and supplies and household goods, even the very clothes from the backs of his women and children. They fled to the lake shore, and there in the cold and wet, without shelter or even protection for decency, his son's wife gave birth to a child, and they had not even a rag to wrap it in. These are the things that have become commonplace to our ears, so constantly do we hear them, and it is all because they are Christians, and for no other possible reason. The Nestorians fare as badly as the Armenians, which is proof of this statement.

## LETTER FROM MISS FANNIE E. BURRAGE.

TALAS, Jan. 6, 1896.

I KNOW you will have heard about the Cesarea massacre. . . . There was no disturbance in the quarter where I was staying, but near the Turkish quarters there was a great deal of slaughter and pillage. Our house is on one side of a market square, and there was a good deal of disturbance there. When I returned I found our house full of the neighbors. They were all so frightened it was very hard to quiet them. I tried to talk with them and read from the Bible, but every little noise would make them cry and rush about. They know little of self-control. We finally retired for the night, but it was not a very restful one. And so the next days passed in fear and suspense, not knowing what might happen next.

When the people from outside began to come to us it was heartrending to hear their tales of woe. I began to go out with soldiers on Wednesday, and have continued to do so ever since when I was there. I have been about with one of the Bible readers, visiting the homes of the wounded, of the bereaved, and the destitute. Every day and every hour revealed some fresh barbarity and heart-sickening sight. The poor people seemed crushed, and living in dread of more atrocities. Whole families were wiped out, and others were spoiled of all their goods.

Will you pray for me that I may speak the *right words*, and lead these poor, persecuted, distressed people to the true salvation? I do not mean that I am alone in this work, but being in Cesarea at the time, I have seen more than the other ladies.

Last Thursday Mr. Fowle and Mr. Wingate started for Gemerek with three wagonloads of goods to be distributed in the villages in that vicinity. Some money was sent from Constantinople, with which bedquilts, cotton cloth, cotton, and other things were brought, and some clothing was contributed. There is danger in the journey, but they have a guard of soldiers and they have the "Lord of Hosts" round about them.

Prayer meetings have been held in some of the neighborhoods, and many attend. Here the "Week of Prayer" meetings have been begun, holding women's meetings and a general meeting each day.

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 LETTER FROM A BIBLE WOMAN AT HABOOSI.

(Translated from the Armenian, by Miss Seymour.)

GLORY to God, I am alive, but filled with trouble. Before this I wrote to you with joy about my work, but to-day I come to you bringing sad tidings about our whole plain and this city, of which you have already heard.



You know that it is autumn, and all the villagers are very busy in outdoor work until December 1st, when such work ceases, and then they are at work in their homes. There were only three weeks to the time of my beginning to give lessons to the women.

November 7th, Thursday, at the hour of nine, the Turks and Koords attacked the town of Ichme, an hour from our village; and the next day at the same time they attacked our village, Haboosi, and they began to massacre, plunder, and burn. We, without making any resistance, left Haboosi, intending to flee to a neighboring Koordish village, thinking that perhaps they would pity us in our misery and not kill us. But, alas! we had hardly left our village when our Turkish neighbors in great numbers, with naked swords, fell upon us and began to kill and slay, as a butcher slays the lambs and kids, or as a reaper cuts down the grain. On the plain were many dead bodies, and the cries of children, girls, and women filled the air.

The husband left his wife, the child its mother, the father his son, and looking only at his own safety, fled hither and thither. But those who remained in the village trusted for safety in the church, thinking that this is strong, and the Turks cannot enter. But what an awful sight! The Turks, seeing that they could not force the door, set the church on fire. The crowd inside, seeing that they could not get out, threw themselves from the lofty roof to the ground. A mother who had gone to the church for safety with her four children, threw her children down from the roof first, that they might be freed from the agony of burning, and afterwards leaped down herself. Another woman, whose child was a month old and was wrapped in swaddling clothes, first threw down the child and then herself. But by the care of our Heavenly Father most of these were saved; but those who remained in the church were burned to death. Only a few houses remained in the village; my house also was reduced to ashes.

We cannot now estimate the number of the slain. I know of forty-eight, those whose death I saw, or heard of on good authority. This is not the full number; there are many of whose death we are yet to hear, for the people were scattered here and there. Those who fled from the village the neighboring Koords killed, but those who remained alive were plundered, and others they stripped naked, as was nearly my case. Only a skirt remained upon me. In this state I remained eleven days, hiding in the huts built for straw: day and night hungry, and wandering till I reached Harpoot, where a benevolent woman gave me some clothes to wear. When I was on the plain I desired to find some grass to eat; but that was not to be found, for it is like winter. Many have not a hut to dwell in, that they may be sheltered from the cold, and added to all these troubles they are threatened with the sword. Eleven days have passed, but the same fear reigns.

These things that I have told you are no exaggeration, neither are they the whole story; they are but a small portion of the truth. Should I attempt to tell the whole truth, words would fail me.

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## AFRICA.

### LETTER FROM MISS PRICE, INANDA SEMINARY.

I WOULD like to tell you a little of the place in which one of the new schools I spoke of has been started. It is beyond Maritzburg, and about eighty miles from here. Umqawe, a chief who lives about two miles from us, bought a large farm fourteen years ago, and some of his people went there to live,—eighty kraals, I believe. I think none of these people were Christians at that time, but all had heard the gospel, some of them for many years. The seed had taken root in some hearts, and we began to hear that they were asking for a preacher. They continued asking until at last one was found to go. In 1891 girls began to come to us from there; they had to run away, and some in attempting to come were caught on the way, taken back and whipped. Nothing daunted, they waited until they had got money enough to ride on the train a part of the way after reaching Maritzburg. They rode as far as their money allowed, and then walked; but they had distanced their pursuers, and reached here safely. Some of the friends came all the way here for them, but did not get them away. When girls are earnestly seeking to learn, and especially to learn more of God, we think it right to keep them, if we can, even against the wishes of heathen parents. We have had between thirty and forty girls from that place, “*Incwadi*,” as it is called, and most of them have been among our best girls. What a pleasure it was to see those same girls who came in their blankets, knowing nothing, after a year or two coming to my room just before going home for vacation, with their Bibles and hymn books, asking me to write their names and to cover them. What a joy to see their joy in having these books and being able to read them, and to know that they really loved the Word, and were trying to keep it. It was a trial to part with them last term when it was thought best for them to go home, as Mrs. Edwards was sending one of our girls, the chief’s daughter, to commence a school there. So we have no girls coming from *Incwadi* now, but we are glad that the work there is growing so much that they no longer have to come to us for teaching. John Dube, who was educated in America, went there to work a short time ago, and has been very successful. He has just got a chapel built, and a few weeks ago Mr. Pixley and others went there to assist in its dedication

and in the forming of a church. There were fifteen of our girls—that is, those whom I have been writing of—who came to us and united with the church here while in school; Mr. Pixley baptized eight others, and these, with a few who were baptized by a former preacher, made up a church of over thirty members. It was a great day for them, and the services were very interesting. Some of the people went from this station. An ox was given by the chief for the great meeting on Saturday. Besides the religious services on that day, or connected with them, were recitations, etc., by the children, and the singing of many hymns, both English and Zulu. They had been preparing these for some time. I want very much to visit this place next vacation, and see our girls and their people. Of course some are much opposed, but as the chief is friendly, though not a Christian, they cannot do much harm. John Dube is the chief's nephew. He is a very earnest worker, apparently, and his wife also; she was here in school a long time.

A good many of our girls are teaching, and most of them doing well, we believe. I wish it were possible for us to visit them all. Some who are not very far away come occasionally on Saturdays, asking for pieces for their children to sew, or for books which they are needing. So we have opportunity to keep a little in touch with them. I am always glad to see them come, although as Saturday is a very busy day with us I cannot talk quietly with them, as I would like to do sometimes.

We are missing Mrs. Edwards from our number just now. She has gone to Durban, to commence a new work there, of which there has long been a crying need. A good many natives are employed there, and often their mothers and sisters go in to see them, and have to remain over night. They cannot get anywhere a suitable place to sleep, but just stay in the room with the brother or son, and very likely others who work in the same place. Then those who go in to buy things often want to spend a night, and others who are passing through. Our mission has been talking over the matter for some time, but had no funds. Some of the Christian men of Durban (Englishmen) have aroused to the situation, and taken hold of the matter with most delightful and unexpected enthusiasm. They have rented a suitable house for six months at £3.10 per month, and have contributed or collected money enough for furnishing it. Mrs. Edwards consented to take charge of it for the first six months, though we did not see how we could well get on here without her. A small charge is made of a sixpence a night, but I do not think any will be turned away who really cannot pay. Some who can will probably prefer the old way rather than pay the six-

pence; but many appreciate it as a great boon. There will be many opportunities for doing good in this work.

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## TOURING IN WEST CENTRAL AFRICA.

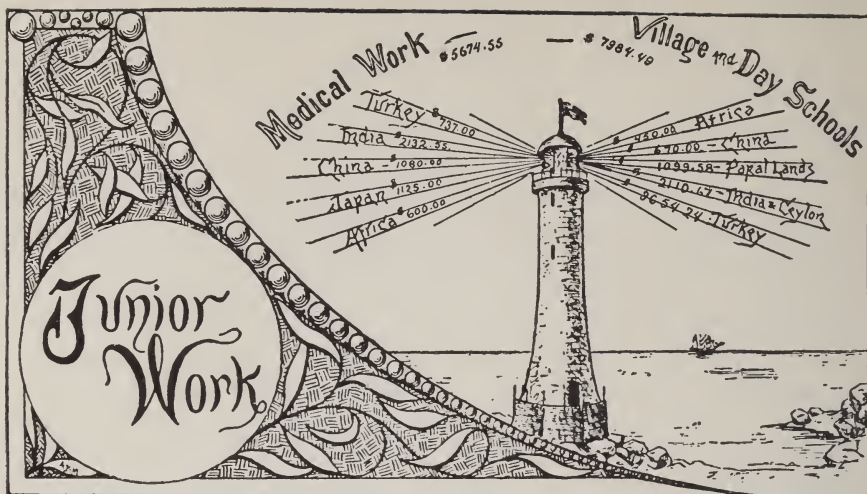
LETTER FROM MRS. ANNIE M. FAY, OF KAMUNDONGO.

HERE I am in Bailundu with the children, Mr. Fay having gone to the coast to bring in Miss Melville, who is to join her sister at Chisamba. Perhaps you would like to know something about our experience on the way down. Now, a journey of one hundred miles by railroad speed does not form much of a subject for writing a letter, but the same distance traveled African style, —well, where shall I begin? We will first gather the carriers for the journey. Six men for my tepoia and four for the children's, while Mr. Fay rides on his pony. Two men for food boxes, two for tents, two for beds, one for clothing, and a few small boys tucked in for extras, and we are ready to start. Soon we are well on our way, the children enjoying the novelty of a tepoia ride, and causing the greatest excitement as we near the village. Being so near of a size the people take them to be twins, calling out "*Olonjamba*" (meaning elephants, a name applied to twins). Then when they see the baby they are more excited than ever, and each one congratulates the proud father and mother upon their fine family.

I am entertained by hearing my tepoia men make such remarks as these: "A long distance to travel;" "Look out for the ant-hill;" "The path is steep;" "This is work;" "Branches in the way;" "Strengthen yourselves;" "This is no play;" "A hill to climb;" "A brook to cross;" "Carefully, carefully; it is slippery;" "Look out for the hole;" "This is no play." And so it goes on, a constant jabbering, with always a grunt for reply, an occasional clapping of hands, or blow of whistle, which is a small deer's horn. Now and then the carriers rest themselves by changing, a new set taking hold, and often as we reach villages some good-natured man with nothing else to do gives us a lift. This kindly act is always acknowledged with profuse thanks and clapping of hands by the carriers. So we go on over hill and dale, over brook and river, until at last the camp is reached, the tent is pitched, the fire built, and we refresh ourselves with a little lunch. We are all tired, but there is not much chance to rest with two lively children with all the woods for a playground, and a baby to tend. Ernie is just at the mischievous age, and it was all the same to him, even if it wasn't to us, if he threw dirt in the water pail, emptied the food out on the ground, and used the dishes to dig in the dirt. It was, "Ernie, let go of this," and "Ernie,

don't do that," and "Ernie, come back"; and then at night a chorus of boohoos, for when one waked all waked.

We thought several times of railroad speed and Pullman cars, especially in the morning, when we must begin to dress the children before daylight, eat our breakfast shivering in the cold, pull the tent down, roll up the beds, tumble into the tepoias, and repeat this for six days, in addition to a Sabbath spent in camp, the only day of real rest we had. We concluded that while it was plenty of fun to travel in Africa, so far as the novelty for the newcomer is concerned, the modes of travel in civilized countries on the whole were to be preferred when there were children along. Upon reaching camp we were almost as black as the burnt-over ground, this being the time of the annual fires, and consequently not a pleasant time to travel, the strong winds of the dry season, and the dry, parched ground, together with the hot sun, all helping to make one weary. Each morning Mr. Fay had prayers with the Christian boys, and then gave a little talk to all who were willing to listen; even those who were too tired to draw near could hear his voice in the still of the evening throughout the camp. So much for a little outing in Africa. Now I want to thank some of the kind friends who have been sending letters to cheer me up. I assure you it is a great help to have an occasional word from the other end of the line. As I can get time I will gladly answer each one personally, for I am sure a general letter cannot always fill the place of a personal one; but you will excuse me if you do not get the answer as soon as expected, for it takes six months from the date of a letter for its answer to reach one, and sometimes several weeks pass before I can get the time to answer all. We are all well, and enjoying the visit with our Bailundu friends. I expect Mr. Fay to return near the middle of September, and we will then return to our home by the way of Sakanjimba, taking Mrs. Webster with us for a needed rest. I think our missionary friends here in Bailundu as well as the native church may well be proud of their pastor, Kato. He talks to the point and intelligently in explaining the Bible truths. The prayer meetings are now held at the native village, that a large number may attend. Last Sabbath eve I went with Mrs. Webster and Dr. Bower, and it was pleasant to find a well-filled house, and to hear Kato's excellent talk on eternal life as explained by our Saviour to Nicodemus. It seemed more like a home prayer meeting than anything I have seen in Africa, and so pleasant to see one of their own number take lead so capably and effectively. Will you not pray that the time may be hastened when our hearts may be gladdened by hearing other tongues loosened to tell of the Saviour's love, by seeing those who have grown cold return, and the hearts of the indifferent melted.



- To give light to them that sit in darkness Luke 1:77 -

## INDIA.

### SONGS OF WELCOME GREETING MISS CHILD IN BOMBAY.

TRANSLATED BY THE AUTHOR,

Mr. N. V. Tilak, a recent Brahmin convert and teacher in the Bombay School.

The song, of which the following is a literal rendering in English, alludes to the striking amalgamation of the most distinct castes of India through Christian influence and training and in the blissful atmosphere of the gospel. Here are, in our school, children of the most exalted castes and those of the most degraded, being brought up together as brothers and sisters, who are fast losing all signs of hereditary racial differences. I, coming from the highest caste, look at the children as so many living miracles, and I feel great delight in seeing what God has done for them. A girl coming from a caste that has from generations been denied the right of culture, now ambitious to excel even high-caste boys in a subject so difficult to master, Sanscrit, is a great wonder to me, and I, as her teacher, feel a pride in her. To me it is an evidence of the truth of Christianity.

In order to throw light on my feelings at the time of writing these songs, and for their better understanding, I have taken the liberty to write the above like a preface to their translation.

(Signed)

N. V. TILAK.

THE SONG SUNG BY THE GIRLS.

(Translation.)

We are flowering vines gathered from many a nook and dell. The great Gardener who gathered us has planted us with merciful hands in His garden, which is a bit of Heaven on earth.

He plucked some of us from mountain tops. He went into dense and thorny woods for the sake of some. Some he sought out in deep, dark

valleys; some were on the point of withering under the blazing sun. We are all now in one garden, under the care of one Gardener, blooming day by day, and hoping to give a fragrance of purity and love to the vitiated atmosphere of this dear, dear land of our birth. We defy the sun, the wind, and the rain; we are watered by the water of everlasting life. Let us smile and smile forever. "Fading" is a word we do not know. Jesus will transplant us near the footstool of His Father, who is the Father of us all in Heaven.

Happy, loving, merciful Jesus!

THE SONG SUNG BY THE BOYS AND GIRLS.

A Christian is he, and he alone, who is above the fog of this world; who, never daunted by fire or sword, lives and dies for the truth. To his sight there is the Father above and his brothers below, and the only thought of his heart is love. Noble of mind, noble of deed, noble of words, is the one who sees Christ, feels Christ, and displays Christ in this world! Whom the world does not lift up, but who lifts up the world to the footstool of the Father of all, with whom he is day and night in blissful communion; he to whom the earth is Heaven, and Heaven is earth. A Christian is in Christ, and Christ is in him.

WELCOME.

Welcome, welcome, welcome, to you! Satisfy our thirsty sight. Like the bird of the poets, the "Chakor," who they say is forgetful of all else but its food, the nectar of the full moon! so our hearts are forgetful of any other thing but you. Coming from the land of liberty and faith, with the noble object of strengthening the link of Christian love between the East and the West, you are filling our hearts with something to which we cannot find a name in our Indian vocabulary. We see in you wealth and learning combined for a noble end; a rare sight to us who breathe in our dear but debilitating climate of India. What can we give you? We offer ourselves as little flowers at your feet. Take us in your hand and present us to your fellow-countrymen, for whom we venture to say you will scarcely find a better gift in India. Let us all say, "Our Father in Heaven!" and let us all be His children! Dear India, with noble America for her sister! Praise God. May you be his angel to work this loving union! God bless you, and bless us all!

THE ADDRESS BY BHAGIRTHI, THE JAIN GIRL.

Your old friends of the Lend-a-Hand Band of the American Mission School in Bombay are very glad to welcome you two dear sisters. We have long known your names, and it is very pleasant to meet you. Our work is as

simple as our name. To help our hands, we have the "Opportunity Seekers," the little ones, amongst us. Pray that we may be more earnest workers. We hope you may be much blessed in your visits all through India, in Ceylon, China, and Japan, and that when you return to Boston to tell others of Christ's work in foreign lands, it may be as the disciples returned to Jerusalem after seeing Christ, "with great joy." God bless you both, dear sisters.

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### FOR CHILDREN'S MEETINGS.—BOMBAY, INDIA.

BY MRS. HARLAN P. BEACH.

THE next three months are to be spent in three cities of India. Draw, or have one of the children draw an outline map of India on the blackboard. Notice that in shape it is like the head of a lion. Have the three cities located, Bombay on the west coast just below the "lion's" beard, Ahmednagar directly east, Madura in the south.

Let some child describe Bombay, situated on the south end of Bombay Island, connected by causeways and breakwaters with the long island north of it and with the mainland; overlooking one of the finest and most picturesque harbors in the world; next to London the largest city in the British Empire; imposing, with splendid buildings, and swarming with people of many nationalities and religions. Among the fine buildings are the public works' office, the high school, college and university, the telegraph office, the railroad station, one of the handsomest in the world, one or two hospitals, and a beautiful Y. M. C. A. building. Facing the harbor is a noble statue of the Empress of India. Can the children name her? Bombay is the capital of the province, and is sometimes called the "Eye of India." Can they tell why?

Let another child describe briefly the island Elephanta, in the harbor of Bombay, with its famous cave temples, and let this introduce the subject of idolatry. For material for talk by leader or little papers by the children, see "Mission Stories in Many Lands," "Idolatry," or the graphic sketch on "Idol Worship," by Mrs. Capron, in the *Dayspring*, June, 1888.

Eighty-four years ago America sent out its first missionaries to teach of the one true God. Speak of the little meeting of students around the haystack at Williamstown. (See *Dayspring*, January, 1892, "The Missionary Haystack.") Two of these young men, Samuel Nott and Gordon Hall, began at Bombay the first missionary work of the American Board. One of them, Gordon Hall, lost his life in his self-sacrificing work, for he died from cholera after a few years, taken from the sick people he was nursing.



Have the children learn the names of the American Board missionaries now in Bombay,—Mr. and Mrs. Edward Hume, Mr. and Miss Abbott, Miss Millard and Miss Moulton. They will like to connect Miss Abbott with the article, “Some Scholars in Bombay” (*Dayspring*, August, 1892), and Mrs. Hume with the girls’ “Lend-a-Hand Society” (leaflet, “Mission Bands in Foreign Lands”). The touching “Story of Banbee” (*Dayspring*, July, 1889), though not by one of these missionaries, it will be well to have read.

For further material, Mr. Robert Hume’s sketch of the “Marathi Mission” (leaflet) will be useful to leaders. They will find encyclopædia articles, Murray’s “Handbook for Bombay,” and Caine’s “Picturesque India,” helpful if within reach.

Do not forget to ask the children to pray for the great, beautiful, worldly city to which missionaries went so long ago.

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IN response to many requests that a letter to the children be issued at regular intervals, giving missionary information on subjects of interest to them, the Committee on Junior Work will prepare such a letter once a quarter. It will be sent regularly to any society or individual on payment of ten cents a year. The first number is now ready for circulation. Request for sample copies and subscriptions may be sent to Miss Kate G. Lamson, 1 Congregational House, Boston.

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## Our Work at Home.

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WHERE ARE THEY?

BY MRS. E. C. BRIGHAM.

[Read at the annual meeting of New Hampshire Branch, October, 1895, but not limited to local application.]

WHERE are they? You would never inquire to whom this pronominal “they” refers, had you attended the county meetings and listened to the last conference reports of the various subdivisions of the New Hampshire Branch of the Woman’s Board of Missions.

The annual tide of the senior societies ebbs and flows with little fluctuation, but are we soon to stand upon a deserted shore, gazing after the last ripple of our young ladies’ societies, which are so rapidly losing themselves in the great ocean of other interests? Let us earnestly hope not! Let us ring out a challenge, masqueraded under a permanent “why,” and proceed

to consider, in Whatelyesque manner, the various answers which may be presented to our question.

To use a martial figure, with the mildest intentions, when we come to besiege the Congregational young women of New Hampshire with volleys of interrogations, we find they have intrenched themselves behind a barricade of three syllogisms, each of which must be duly and fairly considered.

## SYLLOGISM I.

*Major Premise.*—Young women who belong to Y. P. S. C. E. cannot, as a rule, belong to young ladies' mission circles.

*Minor Premise.*—Most young women belong to Y. P. S. C. E.

*Conclusion.*—Therefore, most young women cannot, as a rule, belong to young ladies' mission circles.

## SYLLOGISM II.

*Major Premise.*—Young women who are members of literary, art, or science clubs cannot easily find time to connect themselves with young ladies' mission circles.

*Minor Premise.*—Most young women are members of literary, art, or science clubs.

*Conclusion.*—Therefore, most young women cannot easily find time to connect themselves with young ladies' mission circles.

## SYLLOGISM III.

*Major Premise.*—Young women who are interested in society are not interested in missions.

*Minor Premise.*—Many young women are interested in society.

*Conclusion.*—Therefore many young women are not interested in missions.

These three great barriers spread their porches and gateways before us, as the Propylæa guarded the entrance to the Acropolis at Athens. Can we pass within? For to-day, from the logician's standpoint, we are to consider each obstacle in order. Of course if any major premise be proved false, or faulty, the conclusion of that syllogism will but tumble to the ground, like a child's card house swept over by the wind.

Our first major premise affirms that young women who belong to Y. P. S. C. E. cannot, as a rule, belong to young ladies' mission circles. And why not? Did Dr. F. E. Clark ever so instruct? I doubt if a man in America has a more profound love for mission work than he, be it city-wide, country-wide, or world-wide! He dearly loves the city missionary, the home missionary, the foreign missionary.

*The Golden Rule* presents each year more missionary information, and contains more hints and requests for missionary contributions.

So the trouble is not at the fountain head of the Christian Endeavor Society! Where, then, is it? With the individual, to be sure. She affirms that she is interested in missions, and gives as much as possible toward the cause; she takes part in the Christian Endeavor missionary meetings whenever she is asked. So far, so good; but when she tells us that the missionary meetings are held once a quarter, or every other month, that the subject matter of the meetings cannot well be of systematic character, but is more or less miscellaneous in its plan, we can but conclude that an extra hour a month at the Young Ladies' Missionary Society would throw an electric light of explanation upon much which, in the Christian Endeavor meeting, is blind and confusing.

The membership fee of young ladies' missionary societies is generally small, the time required for the meetings from ten to twelve hours a year,—and the gain in intelligence and spirituality, how great!

To belong to a missionary society is like finding the Rosetti Stone, and so possessing a key which will gain an entrance at many a door of political, historical, geographical, and spiritual knowledge. Our Christian girls can no more afford to remain outside of our missionary societies than we can afford to do without them. Our relations should be reciprocal. There is no sufficient reason why they may not march under the crimson and white standard of the Christian Endeavor Societies and still claim allegiance to the dear old Woman's Board as well.

Our second syllogism has for its major premise the statement that young women who are members of literary, art, or science clubs cannot easily find time to connect themselves with young ladies' missionary societies. And their reasons? They are generally confined to lack of time and objections to additional organization, with the plea of lack of interest often added. To be sure, these clubs are often weekly and fortnightly affairs, but what would each member miss out of her life if she gave ten of the eight thousand seven hundred and sixty-six hours of the year to attendance upon the meetings of a missionary society? As to additional organization, the preparation of more papers, etc., it is undoubtedly hard if one is preparing an article upon "Psychical Research; or, Theories as to the Inhabitants of Mars," to be requested to write a paper upon "The Effect of the Late Eastern War upon Japan Missions," or "Armenia, the Land of Modern Martyrs."

For deeply suggestive study, for wide and helpful reading, for a growing love of humanity, and the feeling of "that touch of nature which makes the whole world kin," commend me to a missionary society. It is a *rara avis*, *sui generis*, among many excellent organizations. The lack of interest

comes chiefly from lack of knowledge. Even Chaucer is dull if one knows nothing of Old English, but he may become a great delight to the student who learns the old master's vocabulary. The Bible is a dull book to him who loves not his Heavenly Father, but to the Christian it becomes "a lamp unto his feet, and a light unto his path." The lack of interest in Christian missions would pass like the mists of the morning before the rising sun, if people would but read for themselves.

The latter part of what we have been saying applies, in part, to our third syllogism with the major premise,—“Young women who are interested in society are not interested in missions.” If they are intelligent, what we have been saying to the club women is likewise for them. Let them read in missionary lines, and their views can but change. As for that class of frivolous, fashion-loving, title-seeking girls, who are prominent in artificial, not real, society, the only way to reach them is to try to interest them in something better. Now and then one leaves their ranks for ours. They need missionaries just as much as those that dwell in the uttermost parts of the earth,—sometimes more!

Are not our three barricades down? And now the burden of proof rests upon the girls. They must either defend themselves in some different way, or return again to their missionary societies. Then we shall no more hear in our annual reports that the Christmas Roses, the Lilies of the Valley, and the Busy Bees have disbanded, but that they are blooming and working again. There is no real excuse for the absence of our young women, and there are many reasons for their presence and organization with us. We need them for our encouragement. The presence of young people brings cheer, and hope, and zeal. It is like a new graft upon the old tree, which will, we hope, bear more and better fruit, because of the new life inserted.

Then, too, we look about us in vain for many familiar faces of bygone years. The ranks are thinning, surely. Are the gaps promptly filled? The forests of the old Granite State are being leveled here and there by the chopper's axe; but other forests are growing and sending their branches of promise high and their roots of hope low, and we feel sure there will be woodlands in New Hampshire for many a coming year.

What would become of our beautiful Merrimac, which we all love so well, if its tributaries should be shut off? In imagination, you see, with me, the desolate banks, the silent mills, the beggared people, instead of the flowing river which Whittier calls,—

“Child of that white-crested mountain whose springs  
Gush forth in the shade of the cliff-eagle's wings.”

The inference is, that because of its sources it must run eternally.

The river of our beloved Branch must eventually disappear if bright, lively tributaries are not springing up for the coming time of need. If our springs and brooks are to flow perpetually, they must begin at once to trickle down from Cheshire and Grafton, Rockingham, Merrimack, Hillsborough, and Coos; and may no droughts check them, or barriers hold them back, from swelling our great missionary river till it joins the ocean tide which sweeps around the globe and is lost in the Crystal Sea of the New Jerusalem,—unneded longer here!

## OUR BOOK TABLE.

*From Far Formosa: The Island, Its People, and Missions.* By George Leslie MacKay, D.D. Fleming H. Revell Co., New York, Chicago, Toronto. Pp. 339. Price, \$2.

There is something in the portrait, the character, and the life of Dr. MacKay suggestive of Dr. Paton, the hero of other islands than Formosa. Such men, strong in the constant presence of the Lord, evincing changeless faith and indomitable courage under circumstances of trial and danger, are a glory to the Church of Christ.

Dr. George MacKay was sent forth by the Canadian Presbyterian Church twenty-three years ago, and began his missionary labors in the untried fields of Northern Formosa. This island has been brought to the world's attention by the late war of Japan and China. All, therefore, pertaining to its people will come with special interest. This book contains the only reliable information upon the Geography and History, Geology, Trees, Plants and Flowers, Animal Life and Ethnology of Formosa, chapters upon these subjects forming one of its divisions. The People, their Government and Justice, Industrial, Social and Religious life, are described, as well as the Conquered Aborigines. The main body of the book is devoted to the beginnings, progress, and results of missionary work; a record of intense interest, written in terse, strong style. There is a noticeable absence of personal detail, the impression being made upon the reader that only the barest necessities of biographical outline are given. This arises, the editor tells us in the preface, from the modesty of the author, who reluctantly consented to any introduction whatsoever. His whole soul is in the glorious work which he is carrying on in the name of Christ, as plainly shines from every page of the full, rich narrative. We count this among the strong, valuable, stimulating books of the day, and its author, Dr. MacKay, among the Church's most stalwart heroes.

The publishers have made the volume attractive in cover, maps, and illustrations.

## SIDELIGHTS FROM PERIODICALS.

*The Nineteenth Century*, January. "In the Wild West of China," by Mrs. Archibald White.

*The Century*, January. "Responsibility Among the Chinese," by C. M. Cady.

In the same, "Daniel Webster on Turkish Oppression," and "An Open Letter," by Edwin Munsell Bliss.

*Scribner's Magazine*, February. "The Ascent of Mt. Ararat," by H. F. B. Lynch.

*Review of Reviews*, February. "The Massacres in Turkey since October," considered under eight heads.

*Contemporary Review*, January. "Armenia: an Appeal," by E. J. Dillon.

*The Literary Digest*, February. Notice paragraphs under "The Religious World."

## TOPICS FOR AUXILIARIES.

*May.*—Ahmednagar, India. The Boarding and Day Schools; the Bible Women's Training School; the Village Work.

*June.*—Madura, India. A Day with the Bible Women; a Day with the Doctor; a Day in a Missionary's Home.

*July.*—Jaffna, Ceylon. A Bird's-eye View of the Work; Heathen Festivals.

*August.*—Kindergartens. In Turkey; in Japan; in Other Countries.

## TOPIC FOR APRIL.

Bombay; India. Architecturally; Educationally; Politically.

1. Singing. 2. Scripture Reading. 3. Prayer. 4. General paper on India. 5. Bombay, (a) Architecturally. See description of Bombay in Johnson's Universal Cyclopædia, American Cyclopædia, Vol. III., or Encyclopædia Britannica, Vol. IV. In "History for Ready Reference and Topical Reading," Vol. III., will be found a long and exhaustive article on India in all its aspects. (b) Educationally. See LIFE AND LIGHT for October, 1886; March, 1888; February and October, 1889; April, 1890; November, 1891; February, 1892; May and August, 1893; February, 1895. *Missionary Herald* for December, 1890; March, 1891; October, 1894. (c) Politically. See Article by Rev. E. S. Hume in this number of LIFE AND LIGHT.

Books on India in the W. B. M. Circulating Library (for terms see back cover of LIFE AND LIGHT): The Land of the Veda; The Conversion of India; Every Day Life in India; Life in India; The Bishop's Conversion.

## WOMAN'S BOARD OF MISSIONS.

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Brookfield.—Cong'l Ch.,	7 30	Wareham.—Y. P. S. C. E.,	10 00
Barnstable Co. Branch.—Miss Amelia Snow, Treas. South Wellfleet, Aux., 11; Yarmouth, Aux., 12; E. Falmouth, Aux., 5,	28 00	Warren.—Cong'l Ch.,	75 00
Berkshire Branch.—Mrs. C. E. West, Treas., Adams, Aux., 8.72; Housatonic, Berkshire Workers, 70; Hinsdale (of wh. 12.05 Birthday Off.), 66; North Adams, Aux., 156.25; Pittsfield, First Ch., 30.03; Stockbridge, Aux., 42.74; Monterey, Aux., 20,	393 74	Warwick.—Y. P. S. C. E.,	1 20
Essex North Branch.—Mrs. Wallace L. Kimball, Treas. Haverhill, Ncrth Ch., 25; Newburyport, Belleville Aux., 50, Aux., to const. L. M. Mrs. Myron O. Patton, 63; Georgetown, Memo. Ch., 40; Haverhill, Junior Aux. of Riverside Ch., 5,	183 00	Worcester.—Primary Dept Park S. S., 3, Y. P. S. C. E., Immanuel Ch., 10, A Friend, 20,	33 00
Essex South Branch.—Miss S. W. Clark, Treas. Beverly, Dane St. Ch., Aux., 143; Swampscott, Prim. Dept. S. S., 7.50, Aux., prev. contri. const. L. M.'s Mrs. Susan K. Story, Mrs. Hattie S. Bulcher,	150 50	Worcester Co. Branch.—Mrs. E. A. Sumner, Treas. Barre, Two Little Boys, 87 cts.; Holden, Aux., 10; Leominster, Aux., const. L. M. Mrs. Martha Crocker, 50; Southbridge, Aux., 11; Warren, Aux., 11; Westborough, Aux., 23.50, M. C., 5; Webster, First Cong'l Ch., 22.60; Worcester, Union Ch., Aux. (of wh. 59.40 is Th. Off.), 81.40, Piedmont Ch., Aux., 60.78, Old South Ch., Aux., 40, Y. P. C. S. E., 15,	331 15
Franklin Co. Branch.—Miss L. A. Sparhawk, Treas. Ashfield, Aux., 10; Greenfield, 1.85; Hawley, 14.22; Northfield, 14; East Charlemont, M. B., 6.50; Millers Falls, King's Dau., 5, Hunting Hills, Aux., 7; Moutagne, King's Girls, 10, First Cong'l Ch., 4; South Deerfield, Aux., 15.30; Whately, Y. L. M. B., 10,	97 87		
Great Barrington.—First Cong'l S. S.,	16 79		
Haverhill.—Aux., Centre Ch., const. L. M. Mrs. Calvin M. Clark,	28 00		
Holyoke.—Annie L. Hills,	2 00		
Hampshire Co. Branch.—Miss H. J. Kneeland, Treas. Easthampton, Aux., 11.70; Hatfield, Wide Awakes, 5; Northampton, Mrs. Catherine Warner, 3.73, Edwards Ch., Aux., Th. Off., 9.50; Southampton, Sunshine Band, 9,	38 93		
			Total,
			3,848 83

## RHODE ISLAND.

*Rhode Island Branch.*—Miss Anna T. White, Treas. Saylesville, Memo. C. E., 8; Central Falls, Aux., 27.58; Barrington, Bayside Gleaners, 50; Carolina, Mrs. Ellison Tinkham, 8.80; Providence, Union Ch. (of wh. 25 from Mrs. Carrie Rand, const. self L. M., 25 from Miss Bertha H. Lyman, const. self L. M., 25 from Miss Emmeline B. Butts, const. self L. M., 25 from Miss Abby L. Fifield, const. self L. M.), 101, Pilgrim Ch., Aux., 40.64, Little Pilgrims, 18,

254 02

254 02

## CONNECTICUT.

*Norwich.*—Second Cong'l Ch., 100 78  
*East Conn. Branch.*—Miss M. I. Lockwood, Treas. Norwich, First Ch., Y. L. Aux., 10, Park Ch., Aux., const. L. M. Mrs. Junius A. Brand, 25, Second Ch., Junior C. E., 4.75, Broadway, Junior Aux., 4.10; Lyme, Aux., 20; Pomfret, Miss. Workers, 16; Danielson, Aux., 30.58; Stonington, First Ch., Aux., 30; New London, First Ch., Aux., 109.42, Y. P. S. C. E., 23.37,

273 22

*Hartford Branch.*—Mrs. M. Bradford Scott, Treas. Farmington, Aux., 17; Hartford Br., by a Friend, 90; Hartford, F. M. Smith, 5, Asylum Hill Ch., Aux. (of wh. 25 by Mrs. B. R. Allen const. L. M. Mrs. Frederick C. Jones, and 25 by C. S. S. const. L. M. Miss Alice W. Stillman), 341.60, First Ch., Aux., 3, Fourth Ch., Aux., 4.10, Pearl St., Aux., 11.50; Hebron, Aux., 20.95; Kensington, Aux. (of wh. 50 by Mrs. Sidney M. Cowles, const. self and Mrs. Arthur W. Upsou L. M.), 53.83; New Britain, South Ch., Aux., 72.11, M. Circle, 13.50, First Ch., Aux., 74.10; Somers, Y. P. S. C. E., 30; West Hartford, Aux., 23.09,

759 78

*New Haven Branch.*—Miss Julia Twinning, Treas. Adana, Aux., 5.06; Bethel, Aux., 5; Bridgewater, Aux., 1.60; Danbury, First Ch., prev. contri. const. L. M. Mrs. Martha A. Brown; Guilford, Third Ch., Aux., 7.40; Killingsworth, Aux., 22; Madison, Aux., 7; Meriden, First Ch., Aux., prev. contri. const. L. M's Mrs. O. L. Hatch, Mrs. H. K. White, Mrs. J. H. White, Mrs. E. A. Boardman, Mrs. Aaron Pratt, Miss Mary Benham, Miss Carrie Macy, Miss Ellen Hough, 74.79, Centre Ch., Aux., 26; Middletown, First Ch., Aux. (of wh. 25 from Mrs. James H. Bunce, const. L. M. Mrs. Cella Miner), 120; Naugatuck, Aux., 32; New Haven, Davenport Ch., Aux., 53, Grand Ave., 83.35, United Ch., 5, Yale College Ch., Aux., 139; New Milford, Aux., 15.83; Norfolk, Aux., 96.10; North Branford, Aux., 1; Northfield, 30; North Haven, Aux., const. L. M. Mrs. Helen S. Lathrop, 30; North Madison, 1; Norwalk, 11; Prospect, 1; Saybrook, 9; Sharon, Y. P. S. C. E., 4.13; Torrington, Third Ch., Aux., 100; Waterbury, First Ch., Aux., 50, Second Ch., 50; Westport, Aux., 10; Winsted, 19.85; Woodbridge, 8.50; Woodbury, First Ch., Aux., 21.60,

1,040 21

Total, 2,173 99

## NEW YORK.

*Brooklyn.*—Miss J. P. Roberts, 1 00  
*Floral Park.*—Charity T. Miller, 5 00  
*North Parma.*—A Friend, 1 40  
*Poughkeepsie.*—Second Reformed Ch., 12 00  
*New York Branch.*—Mrs. Guilford Dudley, Treas.—Brooklyn, Mrs. A. Morris, 25, Tompkins Ave., Aux., 185, Y. P. S. C. E., 10, Central Ch., Aux., 150, Lee Ave., Aux., 20.84; North Evans, Y. P. S. C. E., 10; Wellsville, Aux., 17; Patchogue, Aux., 18; East Bloomfield, Aux., 11; Corning, First Ch., Aux., 15; West Grotton, Penny Gatherers, 10; Cortland, Y. L. B., 10; Syracuse, Danforth Ch., Aux., 25; Albany, First Ch., Aux., 70; Newark Valley, Aux., 29.50; Bristol Centre, Y. P. S. C. E., 1.75; Owego, Aux., 5.20; Wellsville, Junior S. C. E., 5.61; Jamestown, Aux., 18; Poughkeepsie, Aux., 25, Y. P. S. C. E., 10; Smyrna, Aux., 20.75; New York, Broadway Tabernacle, Soc'y W. W., 173; West Winfield, Aux., const. L. M. Mrs. V. W. Palmer, 25; New Haven, Aux., 29.03, Willing Workers, 15; Homer, Mrs. J. Stebbins, 1; Port Leyden, Aux., 4; Portland, Junior C. E. S., 2; Buffalo, First Ch., Aux., 25, Niagara Sq., People's Ch., 5; Oxford, Aux., 25.  
 Less expense, 4.50,

992 18

Total, 1,011 58

## NEW JERSEY.

*Vineland.*—Mrs. Jas. H. Smith, 2 00  
 Total, 2 00

## PHILADELPHIA BRANCH.

Miss Emma Flavell, Treas. *D. C.*, Washington, First Ch., Aux., 70.35, Mt. Pleasant Ch., Aux., 24.40; *N. J.*, East Orange, Trinity Ch., Aux., 72.25; Montclair, Aux., 32; Orange, Valley, Aux., 25, S. S. Infant Class, 50; Paterson, S. S., 18.91; Plainfield, Aux., 10; Westfield, Y. L., 115. Less expenses, 16.10, 401 81  
*Oxford.*—Mrs. Edward Webb, 5 00

Total, 406 81

## FLORIDA.

*Waldo.*—A Friend, 2 40  
 Total, 2 40

## MICHIGAN.

*Port Huron.*—First Cong'l Ch., 30 00  
 Total, 30 00

## CANADA.

W. B. M., 395 83  
 Total, 395 83

## NOVA SCOTIA.

*Sherbrooke.*—Tena Fraser, 25 00  
 Total, 25 00

General Funds, 8,407 09  
 Gifts for Special Objects, 768 18  
 Variety Account, 158 00

Total, \$9,333 27





## MICRONESIA.

### PRAYER FOR PONAPE.

BY REV. THOMAS LAURIE, D.D.

THE prominence given to prayer by the Woman's Boards of Missions gladdens every Christian heart. This prominence is not only taught in their publications, but is reduced to practice in their meetings, while care is taken that no mission station, however small, is overlooked in its intercessions. Let us inquire what petition is most appropriate to offer for Ponape.

The condition of that island is well known; the Spaniards not only destroyed the mission premises, but banished the missionaries, and years after when the Morning Star was passing the island and some of the church members were going off in their boats to meet it, they were peremptorily ordered back to the shore. In such circumstances how can we help them? Let us see. They have the Word of God, through which the Spirit works out salvation, and Christ promises his people, "I will send you another Comforter, who shall abide with you forever; moreover he shall take of mine and declare it unto you." This is the essential part of the work of salvation, and while missionaries may be driven away, no Spaniard can banish the Holy Spirit from the heart that consents to receive him. Then is not prayer that Christ would fulfill this promise to the little church in Ponape the one petition we need to press at the mercy seat?

Is it said this view is one-sided? We reply, it would be if we could employ other means, but when God shuts us up to this, it is no longer one-sided; it is everything on all sides.

Is it further said that this is not the apostolic age, and therefore we cannot expect such things? Happily God himself has provided the answer to this objection. Within the memory of many of us, missionaries were driven away from Madagascar; not only so, but the persecuting queen did her utmost to blot out the name of Christ from the island. Christians were stoned, crucified, hurled from precipices, and put to death with every cruelty that savage ingenuity could devise, yet the Spirit of God was with his suffer-

ing church; and what was the result? In 1836 the missionaries left about two thousand Christians upon the island; and though thousands perished in that fiery furnace, yet when they returned, in 1861, during those twenty-five years the two thousand had increased to forty thousand ready to die for the name of the Lord Jesus. Such was the work of the Spirit in Madagascar without the missionaries or the ordinary means of grace.

Ponape offers an opportunity for the repetition of such grace, and Christ stands waiting to bestow it in answer to our prayers. Nor will it bless that little island alone. The whole Church needs it as an object lesson, to teach what is "the exceeding greatness of His power to usward that believe," and prevent an overweening estimate of the value of our own endeavors.

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## TURKEY.

### BROUSA.

(From the last Station Report.)

THREE of our American ladies have been devoting themselves to the cause of education, and the fourth has been giving a little of her time each day to school work. Most excellent work has been done by them and by the efficient body of native teachers connected with them, but we are sorry to say that we are behind the other stations as regards numbers of pupils in our central schools—eleven boarders and fourteen day pupils in Brousa West Boarding School; twenty-five in the boys' school and fifty in the girls' school in Brousa East.

We have been especially unfortunate in three of our day schools: in Brousa East (boys' school), where the children were kept waiting for weeks, and in Soloz and Banderma for months, while teachers were being sought to fill vacancies, or, if found, were hindered by quarantine. We are glad to report the reopening of a day school in Monhalick, at the expense of the people themselves.

Not a little is being done in the city of Brousa in the way of education. In recent years the Turkish Government has established military, agricultural, and civil schools of a high order. Christian youth are admitted to the two latter, and there many of our young men are availing themselves of the opportunity of studying the sciences and languages. There are also French schools for boys, and similar schools for girls. The Orphanage, which provides a home for fifty girls and boys, gathered in from different parts of Asia Minor, has secured valuable instruction for them and for day scholars who are attracted there. In addition to these we recognize a greatly improved

order of schools in both the Armenian and Greek communities. While we rejoice in this fact, feeling that not a little is due, especially in the case of Armenian schools, to the influence of our mission schools, we see that the numbers under our own instruction are less than they otherwise would be. The conclusion might be reached that our schools are less needed in Brousa than in some other parts of our mission. But we would say that if our schools are merely to serve as patterns, as ideals for the other schools, there is every reason why we should go on improving the pattern; not merely holding the position we have already won, but continually presenting larger and higher ideals for the imitation of those who are anxious that their own schools should keep pace, in proportion to the continually increasing light of the times in which we live. But our schools are not merely patterns. We have something which the others have not, and all who come under our influence and instruction feel, and in time acknowledge this. Perhaps our schools are more needed here, where European influences of another kind are so strong, and where a higher education means a tendency toward atheism rather than toward a purer, a living Christianity. The good women of the Pacific Board, and those in the East, also, who have given such generous support for our Brousa Boarding School, would be gratified could they visit the homes and schools where former pupils are now exerting such beneficent influences. They are further to be congratulated because of the fact that because of the Boarding School which they have established, preaching services have been and are kept up. These services—formerly in Turkish, now one Sabbath in Turkish, the next in Greek, and the prayer meetings in Greek and Turkish—and the Sunday school which has grown out of them are not to be measured by the average attendance, nor alone from the fact that in that “upper room” thirty individuals have made their first public profession of their faith in Christ. A preaching place has been furnished in the Greek quarter of the city, “so that all they which dwell in these parts have heard the words of the Lord Jesus.” There is hardly a young person among the Greeks who has not attended at least one or two, perhaps more, of these services; while some Armenians and some Turks have shared the benefits of this evangelistic work which would, perhaps, never have existed, and would now hardly be continued, were it not for the Brousa Boarding School.

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LETTER FROM MISS FLORENCE E. GRISWOLD.

BROUSA, Dec. 5, 1895.

DOUBTLESS you know more about this troubled land than we do, so I will not try to give you much information. Brousa has been kept quiet out-

wardly through all these weeks of terror, and this is a constant wonder to us all, and a reason for great thankfulness.

This year Miss Cull and I are keeping house on a small scale, and I assure you it is a very new experience to me. We divide the responsibility between us, Miss Cull ordering supplies and taking charge of dinner, while I superintend breakfast and lunch and general care of the room.

Our school is very small this year. There are seven girls in the boarding school, and the whole number of pupils is only twenty. We celebrated our national Thanksgiving Day in true home style, and it was a more enjoyable day to the Americans, I am sure, because it was shared by others. Mrs. Crawford invited not only the Baldwins, Miss Cull, and me to dinner, but also the teachers and pupils of the boarding school. For convenience dinner was served in the school dining room, and the company that gathered about the long table numbered just twenty. After dinner we assembled at Mrs. Crawford's, and played some of the old games familiar to every one. When tired of games we sat down to rest and to listen to some music. Mr. Crawford's brother-in-law, Mr. Greenough, was here, and entertained us with songs of different countries and peoples.

Before tea and the general breaking up of the company that followed it, Mr. Baldwin conducted a short service of prayer and praise. The hymns we sang were those two grand old hymns,

“ My Country, 'tis of thee.”

and,

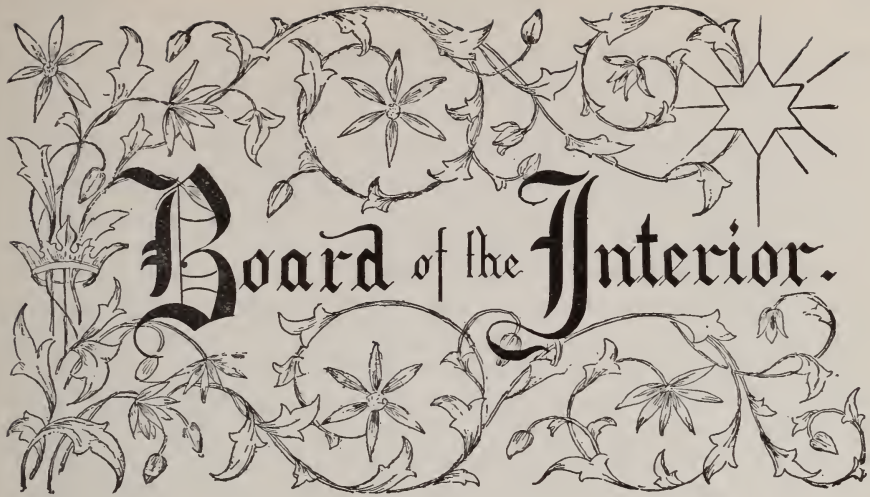
“ O God, beneath thy guiding hand,  
Our exiled fathers crossed the sea.”

Every one sang with heart, and soul, and body, and I am sure it did us all good.

Our hearts are full for those who are going through such terrible suffering, and we feel so powerless to help. How rich those who have a strong faith in God!

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THE *Baptist Missionary Magazine* says that a deadly blow has been struck at Mohammedanism in India by the translation of the Koran into simple idiomatic Urdu, the language of the common people of a large part of Northern India. The translation is the work of an able Mohammedan convert to Christianity, and it has caused consternation to the defenders of Islam. Some of those who read it now for the first time for themselves exclaim: “The Word of God! It is not even the word of a decent man!”



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Mrs. H. M. LYMAN.

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MICRONESIA.

The following pages are from the journal of Miss Jessie R. Hoppin :—

MORNING STAR, stateroom next the girls' room, 175 miles from Jalinj, two days out from Kusaie, up in my bunk on my back. Dinner time, Sept. 25, 1894.

Where are we? That question is answered in the heading of this letter. Who are we? A little band of wanderers on the seas as yet under the influence of Neptune's wiles. Dr. and Mrs. Rife and their school of nineteen, and Miss Palmer and I with our eighteen girls. At Jaluij we hope to add Jeramaia to our passenger list. The Morning Star is fortunate in keeping two such men as Mr. Crowley, first mate, and Mr. Dyhes, engineer, two years in succession. Mr. North is second mate, Mr. Dowse second engineer. For sailors we have four Kusaiean boys, Fred, Dan, Joe, and Alick, also old weather-beaten Mariano, who seems like a piece of the ship, Ned, and one new man, a Japanese, Kitchi. Chinese Charlie is cook, and a very good cook indeed—the very soul of kindness and good nature. The steward is a young fellow, also a Chinaman.

*September 27.*—We came to anchor early this morning. Dr. and Mrs. Rife and myself went (by invitation at eleven o'clock) to lunch with the commissioner. He is a scholar, holding the degree of Ph.D. His wife and

three little boys are with him. In religion they are Lutherans. The father told us that the oldest boy would be a pastor, the next a doctor, and the next a naval officer. The oldest boy said grace at table, the whole company standing. We had quite an elaborate dinner, I call it, though they invited us to "lunch," with some eight or nine courses served on dishes of most exquisite design. The salad, made from lettuce from the Commissioner's garden, in which he takes much pride, and the natural soda water, from the "mountains of Germany," were among the special treats. After dinner he took us to see his garden, in which were growing tomatoes, radishes, pumpkins, lettuce, and a number of home vegetables. We also went to see the Samoan chiefs who were sent here at the last Samoan trouble. We did not see the king, but the three chiefs did not seem to be confined at all. They are very large, muscular men, with hair turning white. They wore almost no clothing. It looked very funny to see the Commissioner's three small boys walk up and shake hands with them, making the most profound bows.

Litokwa and Hiram came on board here at the trading station. Hiram seems very feeble indeed; Litokwa seems to be taking care of him. Lijabkomaer and Kornellios are also here. They all speak very highly of the Commissioner, and he in turn speaks well of the teachers on Jalinj, calling Rev. Jeramaia "my friend Jeramaia." He attended the closing exercises of Jeramaia's school, taking presents for the scholars, pencils and paper, I believe. He intends to visit some if not all of the mission schools through the group, and also to visit the schools at Kusaie. He puts no restraint on the teachers, as the old Commissioner did, in regard to the number of churches they shall build.

We had time enough to steam down here to the mission station before dark.

When Jeramaia was asked if he was willing to make the trip with Dr. Rife, he replied, "Just as you wish." So the plan now is to visit the eastern division of the group first, going from Mejj to Ailinlaplap, and from there to the four northern islands in the western range, then to Namerik and Ebon, visiting Jaluij last to leave Jeramaia at his home.

The work here at Jaluij is in very good condition. There is the same old cry for books. The eagerness with which the people ask for and buy books, especially the Bibles, makes one think of people on the point of starvation seeking for bread. There are only a thousand copies in all to be divided among all the islands. It is a comfort to be able to tell them that they can all have Bibles, or rather New Testaments, next year.

*Sunday, September 30th.*—We went ashore to church this morning. It was communion Sabbath. Eleven people joined the church besides five of

our girls, Hanna, Ruth, Lilouin, Neibenni, and Jarvonne. A good many people had come from distant places in the night, and the church was quite full.

At Mille, our next place, we anchored at noon. Moses, a Christian chief, insisted on our going to his house first. It is new, and clean, and large, with a veranda on two sides of it, and the inside covered with clean mats, not only the floors, but the walls as well.

We have had two girls in school from Mille,—Neikio and Louisa. They are both chiefish: Louisa is not a high chief, because her mother is only a common woman, and Louisa will be chiefish while her father lives. But Neikio is a very high chief. Louisa's father wanted his brother and his wife to come "to wash Louisa's clothes and do her work." When I told him that we could not let any girl into our school under those conditions, and that chiefish girls must take their share of all the work, he became angry, and said the girl could not go with me, though she herself was anxious to return. I pitied the child, and was disappointed enough; she had made good progress, and was willing to work. Her father saw that I was troubled, and rushed out with two mats and a fan to present to me,—as if those things could compensate for the loss of my girl. And then I came near losing Neikio. Some one came at the close of service and told me that Li Jelo wanted Neikio to stay, "because she was not obedient," as they said. I looked up Li Jelo, who was dissolved in tears at the thought of the child's being left. She said it was Neikio's own father and mother who were going to keep her; so I found them, and after their objections had all been answered and there was nothing left to say, they said it was another chief who wanted to keep her. At last all "the powers that be" seemed satisfied, and I returned to Joseph's house, and from there to Moses' house to say good-by. I missed Neikio, but Nettie said she had already started out to the "Star" in a canoe, with Li Jelo and Le Iberik. Just then an old woman said, "Come with me." I followed, thinking she was going only a little way. But she went on and on, at least half a mile. And then imagine my feeling on being led into a room full of people, with Neikio in their midst, and Lejiki, a huge chief, sitting by her. He said, "She belongs to me, and she is going to stay to care for me." To which she promptly replied, "Oh, no! I will never stay and care for you." They made such a funny picture, the little wisp of a girl, looking so much smaller by contrast with the very large chief. She had not the least fear, but to all his arguments answered, laughing, "But you cannot keep me; I am going with my mothers." I was afraid we were keeping the boat waiting, so I suggested that Lejiki walk down to the boat with us and talk by the way. He replied: "Why should

we talk more? I know my mind; you are the only one that does not know her mind." But all at once he relented, and said, "Do just as you like." I could not believe my ears. As for Neikio, she darted out, forgetting all about her "good-by" duties, seized my hand as if she feared her *iroij* might change his mind again, and we hurried each other down to the boat.

I think I will write out the order of events on coming to any island, and that will save my repeating. Suppose we reached an island Friday afternoon. There was usually a long way to steam inside the lagoon before coming to the anchorage. Almost before we reached the anchorage the teacher's canoe would be alongside. Then would follow a great handshaking, and the question, "What is the news?" asked by the missionaries, and answered in most places this year by a hearty "*O emon wot!*" ("O, good only.") Then after a little more talk the teacher, or teachers, if there were more than one, would settle down to read their letters. In the meantime more people would be coming off in canoes, until there was quite a crowd. Some would bring things to sell, but, for the most part, those who came the first day came to hear the news and buy books. Almost the first question would be if there were any new books, and in reply to the question, "What books?" they would reply, "The great Book" (that is, the New Testament) and singing books, and sometimes they would go clear down the list. Dr. Rife had a thousand New Testaments to dispose of, and divided them up among the different islands, according to their population. It was pitiful to see the eagerness of the people for them. I never could think of anything but people starved for bread in time of famine, when I saw them buying Bibles, each one was so anxious to secure one before they were all sold. It is a comfort to know that next year they can probably have all the books, especially Bibles, that they want. Just before dark all the natives would leave the ship, Rev. Jeramaia going ashore with the teacher, to stay all night. In this way he was able to meet and talk with different church members, and to see more of the inside working of things. If it happened to be an island where there was no ordained teacher, Jeramaia would also hold a meeting preparatory to the communion, which service was held at all the islands which had no ordained teacher. He also examined candidates for admission to the church. His going ashore brought him no rest, but was of great benefit to the work. He always reported on the condition of things and on what he himself had done. Then the next morning we would all go ashore after breakfast and prayers,—Dr. Rife and Mrs. Rife with their school, and Nettie and I with our flock. Each girl would be armed with a large bundle of soiled clothing, and somewhere in the boat would be seen a tub or two, buckets, washboards, and soap. When the



wind was fair the ride ashore was very enjoyable, as we could sail along without anyone's having to pull at the heavy oars. Long before we reached the shore we could see the people coming together, and when we landed, the crowd would close in about us and we would shake hands through it. Then away to the teacher's house, where there would be more people assembled and more greetings. There we would rest a while and be given young cocoanuts to drink. Doctor would sell books, settle his business with the teacher, and examine sick people, of which there seemed so many. If the girls and boys had relatives they would come to ask to go with them. Then we would find a well, only they ought not to be dignified with that name, being more often a simple shallow hole, sometimes many feet in diameter. The water in them is brackish, and rises and falls with the tide. To the side of this the girls would carry their tubs and wash away to their hearts' content, some few fortunate ones finding bits of board to wash on, but most of them laying down cocoa leaves. First they would dip a dress into the general tub, then take it out onto their cocoanut leaves, soap it well and pound it up and down on the leaves, wetting it from time to time with water carried in a cocoanut shell; and they got them clean, too. Then they would spread them on the grass to dry; but they seldom if ever had time to finish drying, so we would fill the tub with them and hang them up to dry on the deck of the *Star*, after our return in the evening. Then we would return to the teacher's house, and we missionary people would take our lunch basket out under the trees and lunch there, our lunch often being enlarged by roast chicken and baked breadfruit from the teacher. The girls and boys would also be feasted on cocoanuts, *jenkwon*, sometimes breadfruit, quite often chicken or pork, and various other things. O, yes, I forgot about the new scholars. We always ask the teacher first if he has any girls ready for our school. Usually they have. Then the next thing is to talk with the girl and see if she is a girl we want, and if so, if she wants to come to school. If so we must see her "father and mother," which would not be so hard if like American boys and girls they had but one father and mother, so called; but every aunt and uncle, grandmother and grandfather, and all kinds of cousins are either fathers or mothers of the girls we want to take to school, and in most cases have to be consulted. Then, if there is no objection, permission must be asked of the chief, who can forbid the girl's going to school, even though all her own people desire her to go. But I will go back. We were under the breadfruit trees, eating our lunch. Our returning to the ship often depended on the tide. If we did not have to hurry back we would take the girls for a long walk, making calls along the way. If the wind were kind to us a short ride would bring us back to our

ship, most always before five o'clock tea. Sunday morning we all went ashore for morning service, just as soon as we could start after breakfast and prayers. The conch shells would sound as soon as we reached the shore, and soon the audience, usually large, would be assembled. Rev. Jeramaia preached, and usually Dr. Rife had one or more of his boys speak, and then said a few words himself. Then the school boys and girls would sing the new hymns which came down this year. At the close of this service Nettie and I had a prayer meeting with the women and girls. By that time it would be noon, or past, and we would take our lunch basket out under the trees, and rest a bit there. Then the shell sounded again for general prayer meeting. Rev. Jeramaia opened these meetings and left them to the people, both men and women taking part. This meeting lasted anywhere from one to two hours. Sometimes we had time to reach the Star in time for English meeting, but more often not. If we sailed Monday morning there would come the grand rush, no matter how much time there had been before. Dozens of people would want Dr. Rife to examine them and give them medicine; others would want books, or want to sell mats and native things. But the hour of sailing was usually, perhaps always, fixed beforehand, and some way these things would get pretty well finished by the time everything else was in readiness for sailing.

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#### LETTER FROM MRS. MARY L. CHANNON.

KUSAIE, Sept. 4, 1895.

MY DEAR ALICE: I know you will want a word from Kusaie, when the Star leaves for the Marshalls. It is almost noon; Miss Palmer and the girls go out this afternoon, and the Star sails to-morrow. Likak Sa and Kenie are going, too. He wanted to go to Honolulu last year, but thought it not best at the last; and so I suppose wants to take this short trip, and see the work of which he has heard so much. I have been around to see all the missionaries this morning, for a little exercise.

The Star reached us this year the 27th of July, and we are glad to see Sadie and her two babies, also Miss Abel, and very much surprised and pleased to see Dr. Pease. I saw a man who seemed to be very intent on watching the canoes as they went out to the Star as she passed the boat passage, for they came around the south side of the island. It proved to be Dr. Pease. Miss Foss and Miss Crosby went to the west, the former in order to visit the islands at the west, and the latter for a rest. They were gone only three weeks. The Spanish man-of-war Ouiras came the day the

Star left, and they went around to Lelu to communicate with her. The governor was on board, but according to orders from Madrid could not allow the Star to go to Ponape. The following Monday the Spanish man-of-war came around to Lea Harbor, having visited at both Lelu Harbor and Utwe. The captain and two officers came ashore that afternoon, visiting all the schools, and asking particularly to hear the singing. They were very much pleased to hear the Kusaieans sing.

On Tuesday, Dr. Rife, Miss Wilson, Mr. Channon and I went out and visited the man-of-war, according to invitation, and took lunch. Three officers returned with us to go out shooting pigeons with Mr. Channon and the doctor. They stayed all night, and the governor came ashore the following morning, and then all returned. They were very pleasant indeed, and we tried to make everything as pleasant for them as possible.

Nanepai was on board, and came and stayed ashore two nights. You were no doubt surprised to see Jessie Hoppin. We hope the rest will do her much good; she was very much in need of it. The Girls' School went around to Pigeon during the absence of the Star at Honolulu, and I went around and stayed with them over Sunday with my five little ones.

Our school keeps us very busy; the work goes on about as usual, but we have had things occur which have shown us that the heathenism is not all out of them by any means.

I am planning to go to the Gilberts this year with all the children. I can't leave any of them, and last time I was sick when Irving was gone, so this time I am going to try it, and trust that the Lord will make it beneficial to me, as well as give me the long-desired wish of seeing all the teachers in their homes, and seeing the homes and parents of the scholars who are here.

Our little family are quite well. Hiram is getting to be a great boy; he has walked since he was a year old, and now climbs upstairs and anywhere he sees a place to climb to. Just now he came and climbed up on the cover of my typewriter case; and as I took him into my lap, he looked up into my face as much as to say that this was very funny work and noise. The Marshall boys are cutting down sugar cane now, preparatory to the tour to the islands, marking out their course, you remember, with sugarcane remnants. We will do what we can about the things which you sent for, and try to have them ready for the going up of the Star.

The new desks which Professor Chamberlain bought for us are all set up in the schoolhouse, and are very nice and fine. It makes things much pleasanter than when the scholars were moving their flour boxes around wherever they happened to want to use them.

EXTRACTS FROM A PRIVATE LETTER OF MRS. M. A.  
AMENT.

IN A CLEFT OF A ROCK, HILLS, Sept. 12, 1895.

I WAS so interested in the glimpses your letter gave of our departed treasurer's busy life, and of the fidelity which made his death an almost irreparable loss, from the earthly standpoint. Yet amid corrupt administrators, embezzling cashiers, and corporations without a conscience, it is good to have such a noble life revealed, and to believe, as we do, that he was but one of many, to whom the financial and spiritual interests of our church are committed, who are true to the hearts' core. Yes, we do pray for his successor.

I earnestly hope that the special efforts now being made to increase the income of our Board will result in wiping out the debt and leaving a margin for growth. How about the first members of Endeavor Societies? Are they not old enough by this time to graduate and help to stimulate the older members of the churches by working in rank and file with them? How is it that in proportion as ease and comfort, nay, even luxury, of living among Christians increase at home, people are supporting with enthusiasm the missions which emphasize renunciation of worldly goods, rather than our Board, which still maintains its object to be to preach the gospel to the ends of the earth, rather than to encourage asceticism as a virtue in itself?

I do not mean that the Christian Alliance or China Inland Mission have this as their aim, but they certainly emphasize it, and I have seen the statement that it is the prevailing idea that their missionaries give up more, and therefore many prefer to contribute to their support.

When I was at home, and collecting for the auxiliary, as I did one year, or speaking for foreign missions, I frequently met with the statement, "I support or believe in Home Missions, not because there is a greater opportunity of doing good, or a greater need, but because the home missionaries endure greater hardships." This always seems to put the motive into the material list, a question of the material surroundings of the missionary rather than of the work to be done.

For my part I am glad to be saved from some grave discomforts, by the renovation of the North Chapel which has just occurred. I do not think it was for the good of the work, nor for the growth in grace of any of us who led or attended service, that we had to breathe a polluted atmosphere in rooms which, owing to defective drainage, had always damp floors.

Now with close-fitting glass windows in place of paper ones, letting in the blessed sunlight, and making it easier for the old ladies to sing the hymns, I find my heart aglow with gratitude to God for the blessed change,

and under God to the Board, who allowed us to apply a sum sufficient to put in new floors and windows, and make all sweet and clean. I went into the city a fortnight ago to open the Memorial School, and to see the New North Chapel. The women smiled at my enthusiasm, but evidently shared my pleasure. Fifteen children entered the school, a good number for the first week after so long a vacation.

We have another Bridgman School girl, now the mother of five nice children, for teacher, as the Mrs. Gang mentioned in the report of the Memorial School has tuberculosis and will not live long. I am now impatient to go into the city as it is past the time I set for going, but last week there was illness in the family, so with the cholera still so bad, it was thought best to delay a little, and now we must wait for Mr. Ament to come back from mission meeting.

I am utilizing the leisure time of a teacher here to translate prayer meeting and mothers' meeting topics, and what with preparing other lessons, and doing some sewing, I shall be all the better prepared to plunge into work when I do go in.

As I write, a countryman with a basket of artemisia comes along and squats down to watch us. My aunt is sketching Frog Head and the distant hills, and I by her side under the same shelving rock am writing, as you know. Pens and charcoal are a curiosity evidently. I am afraid he is going to take out his pipe for a smoke, and if he does I shall take occasion to invite him to go a little farther off. Well, the unexpected has happened! He gives up smoking rather than leave us and puts the pipe back in the cloth cover. He says he is a mason by the name of Gang, and has been to Sunday services in other years, when Mr. Tewksbury was here, but not knowing any one this year has not been there. This is a poor excuse, as the same Chinese preachers have been here. I am inviting him to bring his wife and sister-in-law next Sunday.

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### THE LITTLE LEAVEN.

THE city of Osaka, in Japan, is the second in size in the empire, numbering about five hundred thousand people. Here in the feudal times the lords of all parts of Japan had storehouses, and sent to them the products of their domains, carrying on trade with the merchants there. Now it is still more the seat of a great commerce, and its many smoking factory chimneys speak emphatically of its industry and prosperity. When the crowded train brings you to its station, if you can spend but little time to learn what this

most prosperous city in Japan is like, take a long jinrikisha ride through some of its business streets, over a few of its many bridges, to the mint, said to be one of the three best in the world. The officials are very courteous, and you see all the coins used in the empire made here, and a collection of old coins once in use. Just now medals are also being struck off to give to each soldier who fought in "the late war." This is a glimpse of modern Osaka. High up on an eminence stand the ruins of the old castle of Hideyoshi, famous general, statesman, and ruler, in about the year 1600. He is said to have originated the custom of Ceremonial Tea, of which all ladies in polite society are expected to learn the exact rules. Soldiers patrol the road leading to the castle, and occupy the guardhouse. The spaces within the ruined walls are vast, and some of the huge stones excite wonder as to how, when engineering was unknown, they could have been moved into their places.

One more glimpse of old Osaka: Go to one of the popular temples and pass by the many shows and things for sale; perhaps you may see a man making pictures on the ground with colored sand, to illustrate a story he is telling. In front of the temple you may perhaps see large iron pots of hot water, which the people receive in vessels as an earnest of granted requests. Move on to the temple as well as you can for the crowd, who consider you the chief show just now, and follow you close and press nearer for a good view, while the clatter of their wooden shoes sounds like great hailstones. You become almost nervous over the noise and the crowd. They do not chatter—they only clatter and stare. You see many persons kneeling on the temple floor while a priest is talking or preaching; a dancing girl postures presently, and the priests beat drums and perform some short ceremony for the benefit of those who have deposited a gift. The friend who conducts us proposes a visit to the house of the old priest back of the temple. There, too, across a bridge, is a small pond, where live and are fed some sacred turtles in most unholy looking water. We step over the threshold of the old priest's house, and silence falls about us. The crowd come no farther—only lie in wait without.

This is but a glimpse of the city which is full of temples, of trade, and, alas! of vice also. But there is a stronghold there, not in ruins, like the old castle, but built with living stones, protecting the germs of truth that are to permeate this great empire.

Different in name, but one in heart and in spirit, the little buildings where God's truths are taught are springing up here and there. When the deputation sent by the American Board were looking into its work in Osaka, they began with the latest, a room with a notice over its door of the "Jesus

House." There was the pastor, at his daily labor of some sort, living in the same house. From there they visited the organized churches, one of which had for its pastor Paul Sawayama, modern saint of God for Japan, who fought a good fight, and, like Neesima, left the world in the prime of manhood. The missionaries, Congregational, Presbyterian, Church of England, Methodist, Baptist, live together on the same concession, and work in accord and loving concord for Osaka. Their going forth is unto the ends of it, and there is nothing hid from their zeal.

In the heart of the city the Woman's Board has nourished a school, whose teachers can give good reports of its work and of its one thousand or more graduates. These teachers also take hold of the evangelistic work in the city, and are deeply interested in the native church with which they are connected. The Young Men's Christian Association has a large fine hall, and numbers among its members prosperous business men, who have recently issued a directory of Christian business men.

The little leaven planted in that concession and in those schoolhouses is working its way into the shops and into the homes throughout the great and important city of Osaka.

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#### EXTRACTS FROM MISSIONARY LETTERS.

December 15th.

WE are well and hopeful, although we cannot tell what the future will bring. God alone holds the future in his keeping, and he alone can tell what it will bring forth.

A Turk, bringing provisions the other day, asked a soldier if it was true that these Americans were building, and what they were building. He said, "They are building rooms for a few poor people and to store their wood," etc. "Well," said the Turk, "is it true that they have started their school again?" "Yes," was the reply. "Well," said he, "what kind of people are they? Can you tell me what kind of people they are?" The soldier could not tell him.

It is incomprehensible to them that we can start in and go on as before. They thought that we were finished. But so long as God keeps us alive here we shall work right on, and if he takes us away, he will find other hands to do his work. God's work cannot be killed. During these days of trial I have had such a realization of God's power to keep his children as I never had before, and it was almost a disappointment to find that I was not to go home now, after all.

December 25th.

Merry Christmas! How I would like to step in and say Merry Christmas to you all this evening. Our Christmas has not been much like the Christmases of yore; you have none of you seen such a Christmas before; but it has not been lacking in merriment or joy. We were wakened at six o'clock this morning by schoolgirls singing "Golden Bells." It was very sweet. They occupy a room formerly used as a printing room, which opens into our back parlor.

Breakfast over, I had to leave my family for the work of the day. First a conference to try to get relief to other points; then a ride to see the Mudir, and inquire about a man concerning whom information was desired from the Legation at Constantinople. While waiting for money on a draft at the post office I had a conversation with some of the leading Armenians, and found them all anxious and apprehensive. I had previously had a conversation with a very intelligent Moslem, who deplored the disasters, and said that the Koords were again saying they had orders to kill the Christians. Snatching a hasty lunch at 12.30 I prepared to meet the people who thronged my study for four hours, seeking relief, work, etc. I got out for a half hour at 4.30 and went over the mission grounds, inspecting the work that had been done during the day and laying out work for the morrow. At 5 P. M. we had dinner, then came upstairs. At 6 the rest of the circle came in. We played games and read out loud for a while, then broke up, feeling that it had done us good to come together and forget for a season the terrible scenes that are so hard to forget.

I wish I could say some word to reassure you, for I know you are very anxious for us all. I can tell you that we are quite comfortable, and do not suffer for want of any good thing. Every promise of God is fulfilled to us, and "in all these things we are more than conquerors through Him that loved us." You get the news from Constantinople sooner than we do. You know that the Powers are gathering their ships against the city. You know, too, that the Porte is inclined to use the foreign population as a hostage against the Powers to avert their action, and you can readily imagine that the situation of every missionary in the interior is one of grave peril. But then, there is God, God, God! the Unseen Factor in all these problems, and it is all right. I could shout for joy when I think of it. God is with us, and it is all right! If our death is necessary to complete God's plan, we will gladly die. But somehow I don't think God's work is done here yet. I think we shall be spared to carry it on. Either way I am content.

Whatever happens, be assured that our peace and our joy are placed where neither Turks nor Koords can touch them. My days are so full of



relief work I can hardly find time to eat. Sometimes I think with longing of the home in the home land, where no fear of alarm makes one start at the least unusual sound. But much as I would like to rest there for an hour, I would not like to leave my post as long as I can be of service. And there is a far better home that sometimes seems very near. No broad ocean separates us from it,—only a narrow, shallow river. If we should fall, tell the Christians of America we leave the work to them; it must not stop.

A letter from one missionary speaks of the efforts of Minister Terrell in terms of the warmest praise. He says: "Minister Terrell has proved himself extremely sympathetic and unflagging in his efforts for our safety and comfort. We feel that but for his firm and determined attitude American lives would have been lost and more of our property destroyed. If any word of complaint regarding the authorities at Constantinople has gone out, let this word go out too."

Extract from a letter from the headquarters of the American Board in Constantinople to Dr. Judson Smith:—

January 8, 1896.

It seems to me that we have an unusual opportunity before us. The differences between the Protestants and Gregorians are fast melting away; the position taken by the American missionaries in this time of sorrow to the Armenians, is giving them a place in the hearts of the Armenian people that they never held before. It is probable that we have before us opportunities without a parallel in the history of these missions, and if we are able, and have courage and grace given us to hold on through the present visitation, our position in this land will be such as never could have been gained in any other way. To leave the field now would be to give up the possibility of a stronger position and a wider influence than has ever before been possible in the history of the Turkey missions.

Our friends throughout the field are thoroughly aware of these things, and nothing but absolute necessity will compel any of the missionaries to leave their posts. The want of financial support for the work is a sad blow for us all. May there not be some remedy for this, and may it not be possible that our hearts may be gladdened with the news of a strong financial support from our friends in America at this crisis in the history of the Turkey missions?

Yours truly, W. W. PEET.

# Home Department.

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## STUDIES IN MISSIONS.

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### PLAN OF LESSONS, 1896.

*March.*—Do Missions Pay from the Standpoint of Spiritual and Moral Results?

*April.*—Schools for Women and Girls in India.

*May.*—Christian Giving.

*June.*—The East and West Central Africa Missions.

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## DO MISSIONS PAY FROM THE STANDPOINT OF SPIRITUAL AND MORAL RESULTS?

BY MRS. W. F. BRUNNER.

NOTE spiritual results from the wide field as found in "Foreign Missions After a Century," by Dr. James S. Dennis, pages 34 and 35.

See January's *Missionary Review*, 1896. Also "The Miracles of Missions," by Arthur T. Pierson.

For spiritual benefits resulting from the work of our American Board, see Annual Reports of A. B. C. F. M. December *Missionary Review*, 1895. The "Memorial Volume of the American Board."

For spiritual results as shown by Annual Reports of the Woman's Board of Missions, send to 1 Congregational House, Boston.

For Board of the Pacific, see LIFE AND LIGHT, January, 1896, page 29.

For spiritual results of the work of the Woman's Board of the Interior, send to room 603, 59 Dearborn Street, Chicago, for latest Annual Report.

For other excellent helps in a general way, look at the following issues of the *Missionary Review*, September, 1895, pages 648, 653, and 666. August, 1895, page 571, gives an excellent article on "The Perpetual Obligation Resting on the Church to Evangelize the World." January issues of 1895 and 1896 contain "The World's Outlook," by Dr. Pierson. October, 1894, page 749, furnishes an article on "The Anglo-Saxon and the World's Redemption." An article on this topic will be found in the March number of the *Mission Studies*, issued at 59 Dearborn Street, Chicago.

## WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM DECEMBER 10, 1895, TO JANUARY 10, 1896.

## ILLINOIS.

BRANCH.—Miss Mary I. Beattie, of Rockford, Treas. Atkinson, 20; Bowmanville, 15.73; Chicago, First Ch., 87.45, Kenwood Evangelical Ch., 89.75, Leavitt St. Ch., 14.60, Lincoln Park Ch., 11, New England Ch., 53.61, Plymouth Ch., 482.16, University Ch., 2.50; Elgin, 11.96; Elmhurst, 20; Emington, 1; Geneseo, W. M. U., 29.81; Geneva, 13.93; Harvey, 7.25; Hoopston, Mrs. Dana Sherrill, 5; Moline, 15.50; Oak Park, 158; Ottawa, 41.75; Payson, 33.40; Princeton, 14; Ridgeland, 12.50; Rockford, First Ch. (of wh. 1 is extra dollar fund), 34.10; Rogers Park, 6; Shabbona, 11.28; Springfield, E. L. B., 4; Toulon, 5.15, 1,201 43
JUNIOR: Chicago, First Ch., 50, Millard Ave. Ch., 10; Granville, Y. P. Soc., 25, 85 00
C. E.: Des Plaines, Memorial Ch., 5.74; Hinsdale, 25; Mendon, 10; Onarga, 12; Rockford, First Ch., 10; 62 74
JUVENILE: Avon, Starlight M. B., 2; Chicago, Union Park Ch., 1.84; Elmhurst, Forget-me-not Soc., 5; Geneseo, The King's Children, 1.37; Peru, Cheerful Workers, 8; Thawville, 1, 19 21
JUNIOR C. E.: Farmington, 6; Princeton, 3, 9 00
SUNDAY SCHOOLS: Chicago, Armour Miss., 5; Moline, Mission Helpers, 5, 10 00
THANK OFFERINGS: Avon, 6; Geneseo, The King's Children, 60 cts.; Jacksonville, Y. L., 2.15; Peoria, to const. L. M's Mrs. Moses Stevens and Mrs. Sarah P. Avery, 51.54, 60 29
FOR ARMENIAN SUFFERERS: Chicago, Plymouth Ch., Mrs. Converse, 6; Springfield, E. L. B., 3.10, 9 10
Total, 1,456 77

LIFE MEMBER: Lucy Perry Kimball.

## IOWA.

BRANCH.—Mrs. C. E. Rew, of Grinnell, Treas. Alpha, 10; Aines, 5; Charles City, 14.75; Chester Center, 4.40; Decorah, 4; Des Moines, Plymouth Ch., 17.55; Eldon, 3; Grinnell, 64.79; Montour, 4.50; Oskaloosa, 10; Quasqueton, Mrs. D. S. Woodruff, 10; Rockford, 2.25; Shenandoah, 5, 155 24
JUNIOR: Iowa City, A Friend, 1 00
C. E.: Cedar Rapids, 5 00
JUVENILE: Grinnell, Busy Bees, So. Br., 4.77; W. Br., 4.15, 8 92
JUNIOR C. E.: Mason City, to const. L. M. Miss Alice Blythe, 25; Montour, 3.75, 28 75
SUNDAY SCHOOLS: Decorah, 1.86; Des Moines, Plymouth Ch., 12.20; Grinnell, 9.17; Iowa City, Bethlehem Ch., 3.20, 26 43
THANK OFFERINGS: Grinnell, Busy Bees, W. Br., 40; Waterloo, Aux., 30.53, 70 53
Total, 295 87

## KANSAS.

BRANCH.—Mrs. W. A. Coats, of Topeka, Treas. Antrim, Miss L. Gibbs and Sister, 2; Gaylord, 2.70; Ottawa, A Friend, 2.25; Topeka, First Ch., 4.60, 11 55
C. E.: Eureka, 5; Kansas City, Pilgrim Ch., 5; Kinsley, 3; Topeka, First Ch., 10, 23 00
SUNDAY SCHOOL: Lawrence, Miss Edwards's Class, 1 48
Total, 36 03

## MICHIGAN.

BRANCH.—Mrs. Robert Campbell, of Ann Arbor, Treas. Ann Arbor, 40; Benzonia, 11.60; Coloma, 5; Charlotte, 25; Detroit, Woodward Ave. Ch., 43.50, Mt. Hope Ch., 5; Flint, 5.25; Grand Rapids, South Ch., 10, First Ch., 92; Greenville, 11.23; Grand Blanc, 10.50; Jackson, 100; Lansing, of wh. 25 to const. L. M. Mrs. Clarence F. Swift, 45.19; Ovid, 5; Port Huron, 35; Vermontville, 5, 449 27
JUNIOR: Kinderhook, 2.50; Whittaker, 1.03, 3 53
JUVENILE: Watervliet, C. E.: Detroit, Mt. Hope Ch., 4; Pontiac, 2.50; Saginaw, 12.50, 6 77
JUNIOR C. E.: Three Oaks, 1 00
SUNDAY SCHOOLS: Greenville, 11.27; South Haven, 5, 16 27
FOR ARMENIAN SUFFERERS: North Adams, C. E., 2 15
Total, 497 99

## MINNESOTA.

BRANCH.—Mrs. J. F. Jackson, 139 E. University Ave., St. Paul, Treas. Austin, 15.05; Big Lake, 1; Elk River, 1.70; Fergus Falls, 5; Groveland, 15; Hartland, Friend, 50 cts.; Hutchinson, 5; Lake-land, 75 cts.; Minneapolis, Como Ave. Ch., 50, Park Ave. Ch., 10, Vine Ch., 5; Monticello, 2.25; New Richmond, 15; Northfield, 53.70; Orrock, 1.05; Princeton, 6; St. Cloud, 1.50; St. Paul, South Park Ch., 50 cts.; Springfield, 2.50; Stillwater, 2.80, 194 30
JUNIOR: Hutchinson, 1 00
C. E.: Spring Valley, 15 00
JUVENILE: Hutchinson, 4 45
JUNIOR C. E.: Elk River, 3 10
SUNDAY SCHOOLS: Benson, 1.80; Dawson, Birthday Box, 1.65; Groveland, 68 cts.; Lake City, 3.69; Minneapolis, Vine Ch., Infant Class, 1.50, 9 32
THANK OFFERINGS: Plainview, Aux., 18; Rochester, Aux., 50; Wabasha, Mrs. W. L. Lincoln, 5, 73 00
LIFE MEMBERS: Minneapolis, Plymouth Ch., Friend, to const. Mary O. Stewart, Cedar Falls, Ia.; Mrs. Frederic Hopkins, Green Mountain, Ia.; Miss Martha J.

Barrows, Kobe, Japan; Miss Nellie S. Bartlett, Turkey,	100 00
	400 17
Less expenses,	16 25
Total,	383 92

## MISSOURI.

BRANCH.—Mrs. C. M. Adams, 4427 Morgan St., St. Louis, Treas. Bevier, 3; Brookfield, 5; Kansas City, First Ch., 5.12; Kidder, 4.26; Lebanon, 10; Nickols, 3.30; New Cambria, 3.90; Pierce City, 27.88; Republic, 1; Sedalia, 20.86; St. Louis, First Ch., 33.25; Pilgrim Ch., 61; Compton Hill Ch., 10.55; Tabernacle Ch., 11; Immanuel Ch., 50 cts.; Webster Groves, 26.75,	227 37
JUNIOR: St. Louis, Pilgrim Ch., Y. L., 22.47, Thank Offering, 7.53,	30 00
JUVENILE: Amity, Mite-box Band, C. E.: Kansas City, First Ch., 9.25; Springfield, First Ch., 15; German Ch., 3; St. Louis, First Ch., 5; Windsor, 5,	37 25
	299 72
Less expenses,	13 95
Total,	285 77

## NEBRASKA.

BRANCH.—Mrs. H. G. Smith, of Exeter, Treas. Ainsworth, 1.95; Arborville, 5; Ashland, 8.25; Bertrand, 4.70; Camp Creek, 5; Crete, Thank Off. to const. L. M. Mrs. S. L. Mathews, 26.17; Exeter, 5; Franklin, 1.30; Hastings, Th. Off., 1.20; Irvington, Th. Off., F. H. P. Knight, 1; Lincoln, Plymouth Ch., 5; Vine St. Ch., to const. L. M. Mrs. H. S. Wannamaker, 25; Neligh, 7; Norfolk, First Ch., 7.55, Th. Off., 20.36; Omaha, First Ch., 7.20, Hillside Ch., Ladies' Aid, 5; Springfield, 9.25; Verdon, 4.60; York, 16,	166 53
JUNIOR: Lincoln, Plymouth Ch.,	5 00
JUVENILE: Hastings, 2.50; Verdon, 4,	6 50
C. E.: Columbus, 2.66; Irvington, 3.25; Norfolk, First Ch., 5; Omaha, St. Mary's Ave. Ch., 5; York, 5,	20 91
JUNIOR C. E.: Hastings, 2.50; Norfolk, First Ch., 4.03; York, 1.50,	8 03
	206 97
Less expenses,	13 40
Total,	193 57

## OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Cleveland, First Ch., 17.40; Hudson, 11.75; Kent, 10; Tallmadge, 9.53; Toledo, First Ch., 110,	158 68
C. E.: Nelson,	5 00
JUVENILE: Lindenville, Buds of Promise, 5; Lyme, 3,	8 00
SUNDAY SCHOOL: Mt. Vernon,	5 00
JUNIOR C. E.: Oberlin, First Ch., 5; Painesville, 2,	7 00
THANK OFFERINGS: Akron, Arlington St. Ch., 2.60; Tallmadge, 21.55,	24 15
EXTRA DOLLAR FUND: Toledo, First Ch.,	2 00
	209 83
Less expenses,	11 40
Total,	198 43

SPECIALS: Toledo, First Ch., for Miss Lawrence, 11; Painesville, Junior C. E., for Armenian Sufferers, 1,	12 00
Total,	210 43

CORRECTION.—In February LIFE AND LIGHT, Mansfield, First Ch., Aux., should be 50, S. S., 15.

## SOUTH DAKOTA.

BRANCH.—Mrs. W. R. Kingsbury, of Sioux Falls, Treas. Academy, Soc., 5; Clark, 7.50; Redfield, 14.63; Yankton, 10,	37 13
JUVENILE: Yankton, Willing Hearts,	10 00
SUNDAY SCHOOL: Iroquois, Primary, Birthday Box,	75
Total,	47 88

## WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Arena, First Ch., 2.25; Big Spring, 2.75; Clinton, 3.85; Delevan, 11.25; Elkhorn, 47.63; Fulton, 10; Green Bay, First Pres. Ch., 9; Pleasant Valley, 2.02; Raymond, 2.22; Tomah, 5; West Salem, 6.65,	102 62
C. E.: Elkhorn, 7.50; Kenosha, 15; Oshkosh, Plymouth Ch., 5; Plymouth, 3; Wyoming, 1.30,	31 80
JUVENILE: Rosendale, Pearl Gatherers,	4 00
	138 42
Less expenses,	12 86
Total,	125 56

## ARIZONA.

Nogales.—Woman's H. and F. Miss. Soc.,	2 00
Total,	2 00

## TEXAS.

Dallas.—Aux. Soc., for Miss Swift's Building,	10 00
Total,	10 00

## WASHINGTON.

Garfield.—Miss B. E. Archer,	4 00
Total,	4 00

## MISCELLANEOUS.

Box at Rooms for Armenian Sufferers, 3.61; Sale of Book, "Invalid Singer," 4.65; leaflets, 3.71; mite boxes, 3.17; maps, 10 cts.; books, 35 cts.; envelopes, 4.55; almanacs, 20 cts.; annual reports, 90 cts.,	21 24
Receipts for month,	3,571 03
Previously acknowledged,	3,150 06
Total since Oct. 21, 1895,	\$6,721 09

Mrs. ALFRED B. WILLCOX,

Ass't Treas.

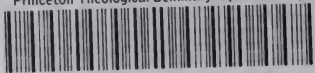


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